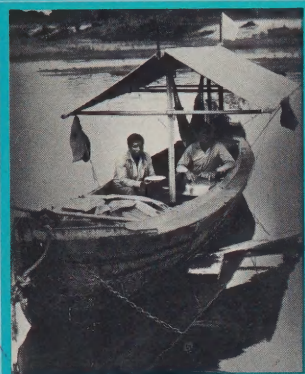
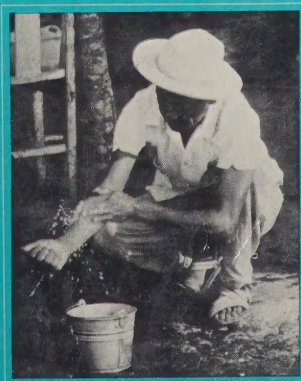
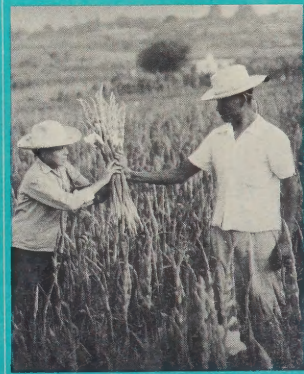


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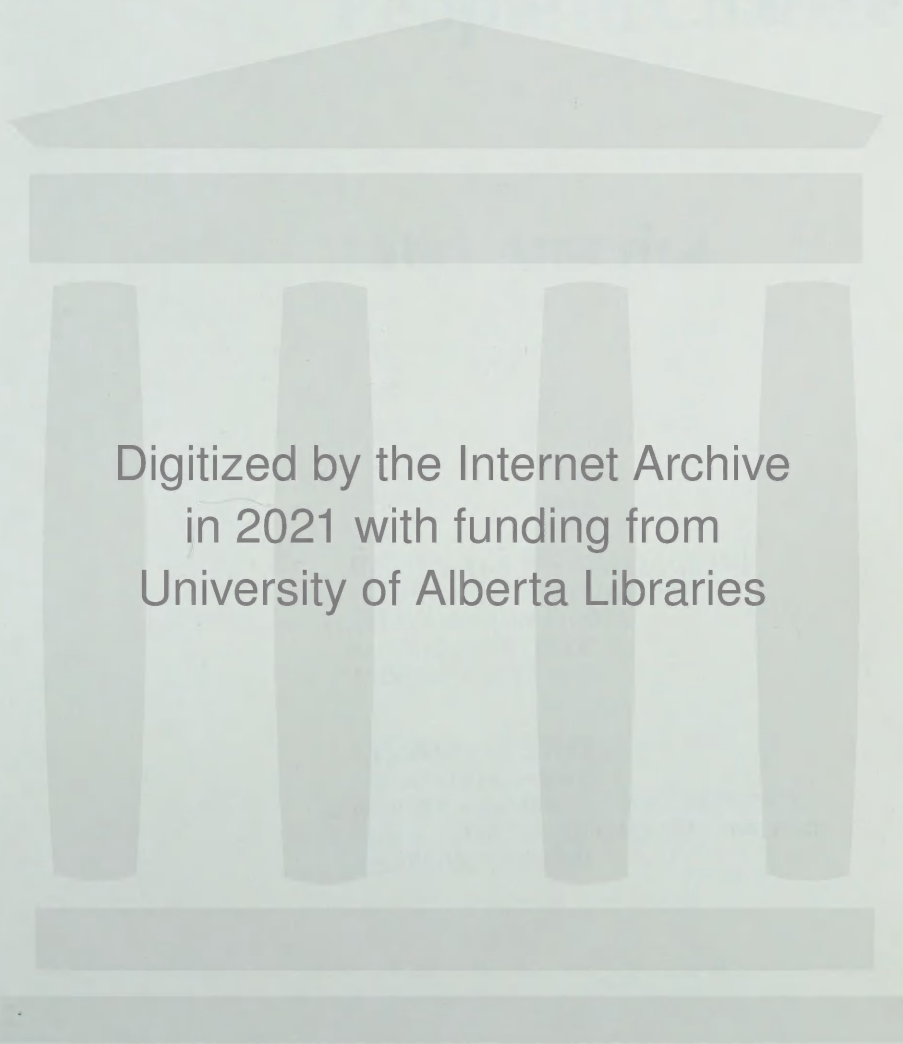


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THE TABA PROGRAM IN SOCIAL SCIENCE

People in Change

Latin America

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The name Hilda Taba is well-known to researchers and teachers in the field of social science education. Dr. Taba herself was both of those—a remarkably innovative researcher and an unusually perceptive teacher. One of the prime accomplishments of her later years was the development of an elementary social science curriculum in conjunction with the schools of Contra Costa County, California, and the staff of the Curriculum Project of California State University, San Francisco. Dr. Taba and some of her associates entered into an agreement with Addison-Wesley Publishing Company to develop student materials and accompanying teachers' guides, using the same techniques and methods as those employed in the Project curriculum. The Taba Program in Social Science is the result.

People in Change

Latin America

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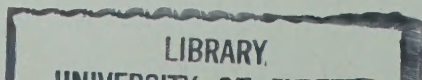
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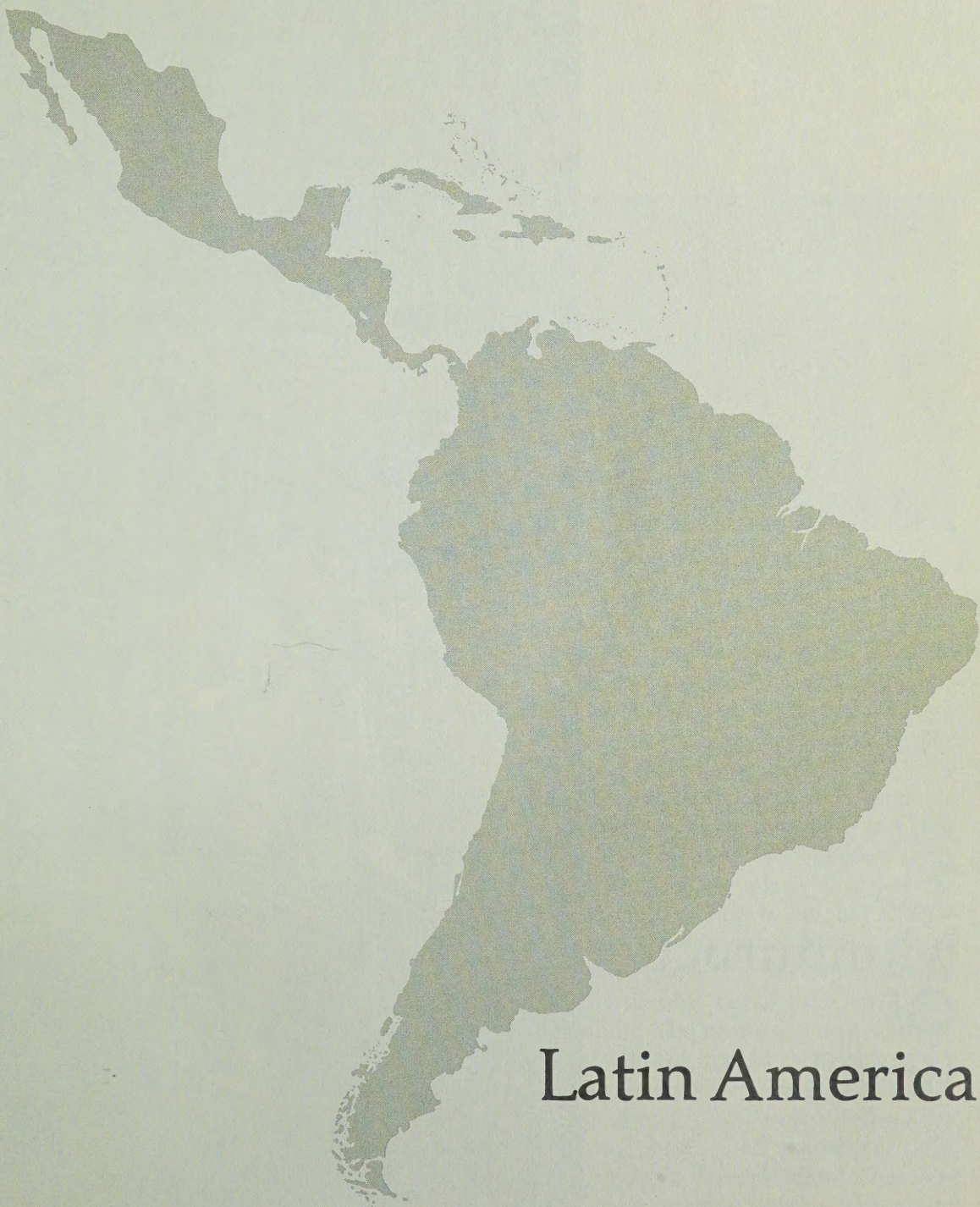
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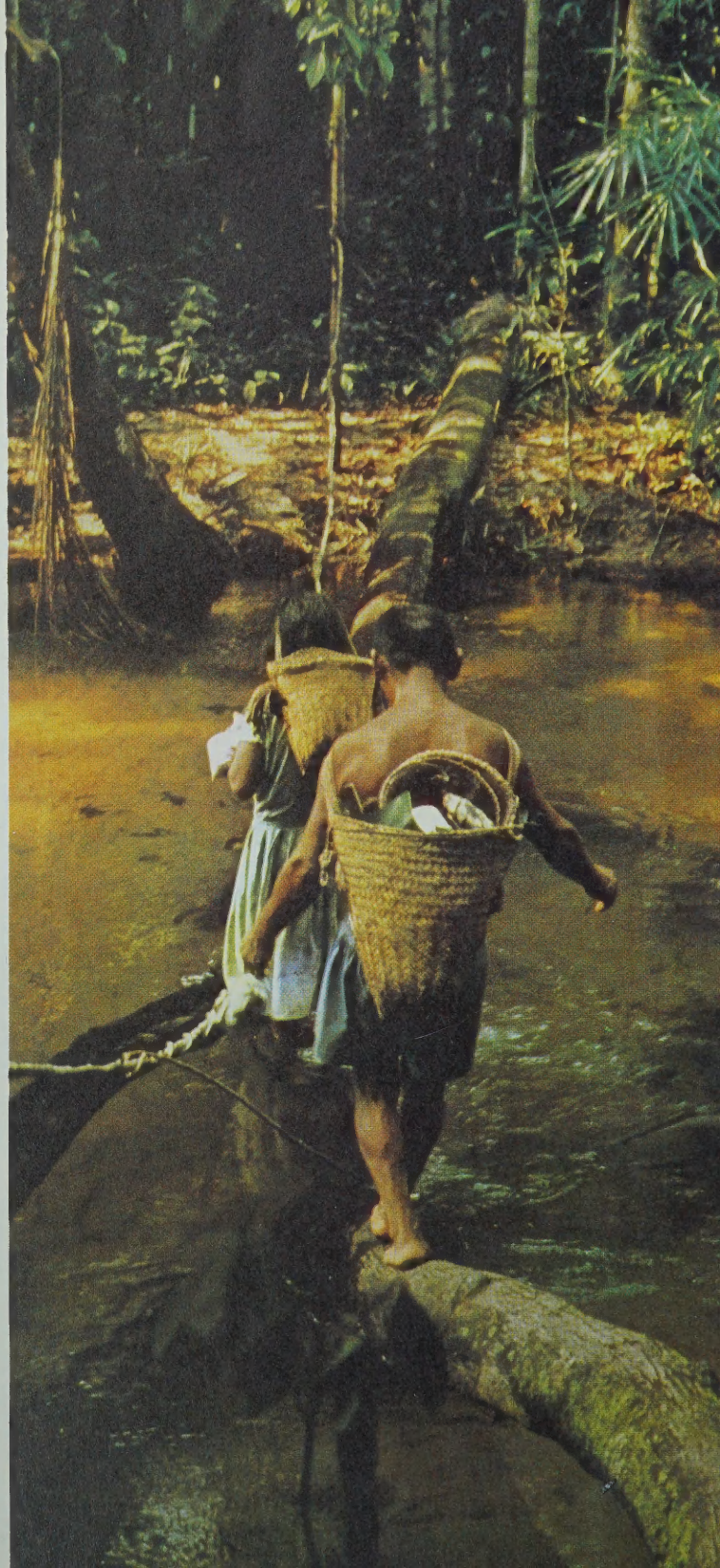
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Latin America

The
Mundurucú
Of
Brazil



Early Mundurucú



Cheru stirs in his hammock. He is cold. The fires built on the floor of the large men's house are dying out. He turns to the unwallled side of the house to see if the sun will soon be high enough in the sky to warm him. In the distance he hears the low, rasping tones of the trumpets. They are played by the warriors who guard the village at night.

Cheru's father, brothers, uncles, and cousins are still asleep. Their hammocks are hung near a post painted red. The men of some families have hung their hammocks near white poles. Weapons are hanging from the rafters above the hammocks. There are bows and arrows, war clubs and spears.

Living in the men's house is a new experience for Cheru. Only yesterday his father told him, "You are a young man now. You must leave the women's dwelling and live with the men of the village in the men's house. You must learn to be a warrior."

Cheru thinks about the women's dwelling. Cheru's mother is related to all the women who live in the dwelling with their children. There are her two sisters, seven cousins, three elderly aunts, and her own mother. Each mother hangs her hammock in one part of the large open room. Nearby



The women's dwelling is the center of activity for the Mundurucú. The men's house is used for sleeping and sometimes as a meeting place for the men.



are her household items, such as clay pots, gourds, and baskets. The ceremonial arm bands, capes, aprons, and braids are stored in cylinders made of palm leaves which are hung from the rafters. The women's husbands also keep their necklaces of human teeth in the women's dwellings.

There is always so much activity in the women's dwelling—the children playing, the women grating manioc, making hammocks, or cooking, the men stopping to visit and have a cool drink of water. Now all of that is behind him. Now Cheru must live with the men and learn how to hunt and fish. Above all, now he must learn to be a warrior.

The village of Necodemos is coming alive. Cheru can hear the women talking. The air is filled with the smell of sweet potatoes and bananas cooking for breakfast. The men in the house are getting up now. They wash their faces with water from a gourd. When the women arrive with the day's breakfast, the men sit together and eat.

Planning a War Party

After breakfast Arö, one of the older warriors, speaks. "The time has come for our young men to show they are warriors by taking the head of an enemy as a trophy. Let us make plans to attack the Parintintin this summer."

Arö's plan is immediately approved. The Mundurucú fear the Parintintin. They attack a village without warning. The old Mundurucú warriors tell the young children, "If a Mundurucú is captured by the Parintintin, they will eat him alive as if they are jaguars and he is a deer." Such stories make the young warriors angry with the Parintintin. It makes them want to get revenge by attacking the villages of the Parintintin and killing their warriors.

All the men agree that Cheru's uncle should be the war chief for this summer's attack. He has taken ten Parintintin heads as trophies. That is more than any other warrior has taken.

Arö leaves the group and enters the little room where the sacred trumpets are kept. The spirits of the ancestors live in the trumpets. The women never enter this room or see the sacred trumpets. They fear that if they do they will be punished by the men.

Arö brings back a wooden staff that is decorated with red, blue, green, and yellow feathers. The staff is passed to each of the warriors. Those who want to be in the war party make a notch in the wood with a small knife. When the staff has been passed around to all the warriors, Arö counts the notches. All of the warriors want to join the war party, but they cannot all go. Some will have to stay to protect the village and provide food for their families by hunting wild game. Because he is the youngest, Cheru must also stay in the village.

As the men discuss plans for the war party, Arö leaves the village. He carries with him the notched staff. He is heading for Aipká, one of the nearby Mundurucú villages. He will invite the warriors of Aipká to join the war party.

Arö walks quickly through the woods. He crosses the savannah, an open, grassy plain with a few scattered shrubs. The winter rains have made the vegetation on the savannah a lush green.

Arö travels all day. Then, just before dusk, he sees something move in the shadows of a nearby woods. He stops, holding his body very still. Perhaps it is a scout for a Parintintin war party. Arö has only his bow and arrows for protection. Slowly and carefully, he moves closer. Then he recognizes the black dyes and tattooing designs that cover the faces and bodies of all the Mundurucú.

The two men greet each other, "Chipate." The other man is from Aipká. They decide to walk together so that Arö will not get lost in the dark. Soon they see smoke rising from a cluster of buildings. At the edge of the village Arö stops and blows a trumpet to announce his arrival. Another trumpet answers. He enters the village and waits for the men to greet him.

The village of Aipká is very much like Arö's own. The men's house is part of the circle of dwellings. In the men's house all the warriors greet Arö and ask him to join them by the fire. They will share their evening meal of smoked meat and nuts with him.

After dinner Arö speaks. "The warriors of Necodemos invite you to join our war party to attack the Parintintin." The warriors respond with nods of approval, and 25 of them add more notches to the staff. The warriors of Aipká choose a war chief who has taken many trophies to help lead the raid. After several days of visiting friends and relatives in Aipká, Arö returns home.

While Arö has been away the warriors of Necodemos have begun to prepare for their trip. The war party will begin in early summer, when the rains stop and the swallows come back to Mundurucú territory. The men make new strong bows and arrows, heavy stone war clubs, and lances with bamboo tips. The work is difficult, but the men know that the weapons they make are their only protection.

The Raid

At last the rains stop. Summer has arrived. All of the preparations for the war party are completed. Each warrior will take his wife or sister or another female relative along with him on the trip. The woman will hang his hammock, cook his food, and care for captives. The warrior will spend his time hunting, spying on the enemy, and fighting.

The war chief blows his trumpet, and the band of warriors moves out across the savannah. As they travel they hunt and collect honey, nuts, and fruit. In the evening the men and women come together to prepare camp. The men give the day's catch to the women. The women roast the meat and cook sweet potatoes. They also have flat cakes made from manioc flour.

After the meal, the women hang the hammocks among the trees. Everyone is ready to sleep. They hear the sounds of the forest—the rustling of leaves,

These Mundurucú women are roasting fish over open fires in the forest for the evening meal.



weapons. On the war chief's command, they move through the forest and surround the Parintintin village. They wait through the night.

At dawn, the Mundurucú are ready to strike. The war chief directs the attack from the rear. He signals to the warriors by having two of his assistants blow different types of horns.

The attack begins. The warriors light the dry wooden tips of their arrows and shoot them into the enemy's dwellings. The Parintintin are stunned. Fire is everywhere. They run outside in terror screaming, "Mundurucú! Mundurucú!"

The Mundurucú warriors are waiting in ambush. The confused Parintintin run wildly, looking for a way to escape. The Mundurucú kill some of them with spears and cut off their heads. They steal some children and retreat to their own camp as fast as they can. They also take with them the upper arm of a Mundurucú warrior who was killed by the Parintintin. It was cut off by one of the Mundurucú.

The Mundurucú women are packed and ready to leave. The war party travels night and day to avoid being attacked by the Parintintin, who might be following. Once they arrive in Mundurucú territory, they take the arm of their fallen warrior and scrape off the flesh. At the same time they prepare the enemy heads. They remove the brains and other soft organs and wash the heads. They are later left to dry in the sun. When the heads become hard, the men stuff the brain cavities with cotton and decorate the heads with feathers. They string a rope handle through the lips so that the warriors can carry the trophies with them.

The Mundurucú travel homeward, hungry and exhausted. Finally they see their village. Dozens of fires are burning, and 50 Mundurucú dressed in feathered aprons and capes greet the war party with trumpet blasts. The other villagers run out to meet them.

Cheru, his eyes bright, listens to the warriors tell about the raid. Five trophy heads were taken. Five children were captured. The captives are given to the families of the warriors who captured them.

The children will be tattooed and covered with black dye to mark them as Mundurucú. They will be raised as sons or daughters by the warriors' wives.

The Mundurucú warriors tell how one of their party was killed. They bury the arm bone of the dead warrior under his widow's dwelling, along with his bows and arrows, headdresses, and trumpets. Mundurucú from his own village and from neighboring villages will mourn the loss of the brave man. The mourning period sometimes lasts many months.

Cheru follows the returned warriors as they go to the stream to bathe and then to the men's house to rest in their hammocks. The women prepare a big feast of roasted sweet potatoes, honey, manioc broth, and mashed nuts cooked with meat.

After everyone has finished eating and the fires are glowing in the dark, Cheru asks Arö to tell a story. There is silence around the fire. Arö begins: "Long ago, before the memory of the Mundurucú, the first people to live in the world settled in Acuparí. Among them appeared a man who taught them how to hunt. He made the animals grow larger and more plentiful. His name was Caru-Sacaebê. He did not have a mother or a father, but he had a son named Rairu.

"One day Caru-Sacaebê came back to Acuparí from a hunting trip without any game. He sent his son to ask the hunters for one of the partridges which they had killed. The hunters laughed at Rairu. They teased him by throwing feathers at him and saying, 'Your father is also a great hunter.'

"Caru-Sacaebê pleaded with the hunters three times to give him a partridge. They turned him down each time. Finally, Caru-Sacaebê collected the feathers which they had thrown at his son. He placed them in the ground around the village. Then he changed all the people of Acuparí into wild pigs. The animals began to squeal. When they attempted to run away, Caru-Sacaebê turned the feathers into high hills.

"Caru-Sacaebê and his son, Rairu, left the vil-

lage of Acuparí. They traveled to the place which is now known as Necodemos. Caru-Sacaebê struck the ground with his foot and made a large hole. He pulled a Mundurucú man and woman out of the hole. He painted them just as he was painted. This was the beginning of Necodemos and the Mundurucú tribe. The tribe grew so strong and mighty that the earth trembles when its warriors go off to war.

"In Necodemos, Caru-Sacaebê cleared a garden and planted seeds. After the rain began to fall, manioc, corn, sweet potatoes, yams, and cotton grew in the fields. He taught the Mundurucú how

After the women dig up the roots of the manioc plant, they peel, grate, and dry out the roots to make manioc flour. Later the women use some of the flour for bread and roast the rest so that it will not spoil.



to build stone ovens and how to make manioc flour. Then he took a small piece of wood, gave it life, and called it Hanhu-Acauâte, his second son. Caru-Sacaebê took a Mundurucú wife named Cicricha to be Hanhu-Acauâte's mother.

"When Necodemos became powerful, Caru-Sacaebê made the clouds take away his family. He himself disappeared from the village. To this day, no one knows what happened to him. To this day Mundurucú honor Caru-Sacaebê by telling his legend and by painting themselves and their children just as he was painted."

As he ends the story, Arö looks around the village. The fires are low. Many of the young children are already asleep in their mother's arms. The warriors return to the men's house to sleep. The women retire to their dwellings with the old men and young children. Wood is put on the fires to keep the dwellings warm through the night. The guards take their places. The Mundurucú fall asleep with the words of the story of Caru-Sacaebê echoing in their ears.

Preparing a Garden

Early the next morning Cheru and his father follow a long path to the garden they are preparing for planting. Each year the family must find a new garden. The soil in the surrounding forest is not very rich. If the Mundurucú attempted to plant yams, sweet potatoes, and other vegetables in the same plot of land two years in a row, they would not get a crop the second year. Only manioc will grow in such worn-out soil. And in an old garden, manioc takes twice as long to grow as in a new garden.

As the land near the village is used, the Mundurucú must prepare their gardens on land farther and farther away. When the gardens are too far away, the Mundurucú move the village to another part of the savannah. This happens every ten years or so.

The plot of land Cheru's father has selected this



After the land is cleared, this man will plant manioc.

year is on sloping ground. This makes the rain run off the garden and prevents the water from rotting the plants. Cheru's father checked to see that there were no ants' nests on the land, because ants would destroy the manioc. He also tested the soil by crumbling some of it in his hands. Sandy soil is good only for manioc. Soil with large amounts of clay is suitable for manioc and bananas. Everything grows in black soil—manioc, yams, sugarcane, peppers, pineapple, timbó vine, corn, and beans. But black soil is very scarce. This year Cheru's father has found land with plenty of black soil.

After the location of the garden was decided, the friends and relatives of Cheru's family came to help clear the land. Cheru's father provided roasted meat, manioc bread, and fruit drinks for the workers. The men tore down the small trees, cut the bushes, pulled out the vines, and chopped the underbrush. The men worked slowly, often stopping to hunt, to catch birds, to gather fruit, and to talk. It took three days to complete the work. Several days later, when the cut vegetation had dried out, the men returned to chop down the large trees. The trees were left to dry until late summer.

The Mundurucú believe that they must honor the sacred trumpets or the spirits that live within the trumpets will not protect the village.



Now, months later, Cheru and his father set fire to the dried underbrush covering the garden. They use straw torches and hot coals which they have brought with them from the village. The light wind spreads the fire slowly, allowing the vegetation to burn completely.

During the day as they watch the fires, Cheru and his father discuss what to plant and where. They decide to plant manioc and yams in the center of the garden. On the sides they will put bananas, pineapple, cotton, squash, peppers, and corn. Around the edges of the garden they will plant beans. Cheru's father picks up a stick and draws a diagram in the dirt showing where the crops will be located.

Tomorrow Cheru will return to the garden. He will gather all the unburned bushes and branches and put them on top of the still smoldering tree trunks. He will light the fire again to make sure that everything is burned.

The Coming of Winter

Winter arrives with the beginning of the rains. The ripened Brazil nuts fall to the ground. The men of Necodemos decide to hold a hunting feast. They choose one of the bravest warriors to organize the feast. The men spend several days hunting. The women make manioc bread, and cook yams, peppers, and fruit soup.

On the day of the celebration, the men and women put on their ceremonial feather garments. The women paint their faces and bodies in black and blue and red. Many of the villagers have their hair cut. Then they put on necklaces made from the teeth of their enemies. They carry their trophy heads.

The men and women walk around the village square. They sing and dance or play the flute. Meat is roasted on an open spit inside each dwelling. Food is spread out on mats. Skulls of tapir, deer, and wild pig are hung from posts. As the villagers eat, they offer food to the skulls.

In the middle of the night, a shaman goes to the room in the men's house where the sacred trumpets are kept. The villagers wait in silence in the square. The shaman calls in a loud voice, "Mother Spirit of the tapir, come to us!" When there is no answer he calls again, "Mother Spirit of the tapir, come to us!" Suddenly the villagers hear the shriek of the tapir. The spirit of the animal has answered the shaman's call.

The shaman pleads with the spirit to favor the village. He asks, "Will you send us many of your children to live by our village? Our hunters need to kill many tapir to feed all of our people." The tapir shrieks again. This tells the villagers that there will be plenty of game for the hunters. The shaman continues far into the night to call on the mother spirits of the deer and wild pig and all the animals the Mundurucú will want to hunt in the coming year.

The Shaman and the Sorcerer

Every winter since Cheru was a young boy he has had a part of his body tattooed. All the young people meet in the village square. The small children are tattooed first. They are held firmly by some of the village men. Other men who are skilled in the art of tattooing draw parallel lines down one side of each child's body. They draw their designs with a palm thorn. The artists quickly rub the wounds with the juice of genipa to dye the lines black. When they are finished, they release the children to run to their mothers. The children will not be tattooed again until next winter.

The young men and women are next. This is Cheru's last time to be tattooed. His face is already marked with curved lines, and his arms, legs, and body with parallel lines. Today the artist draws a band of diamond shapes across his chest. Cheru clenches his teeth and stands straight and still. He does not cry out.

The next morning several of the children have fever from the infected wounds. The parents are



The Mundurucú believe that tattooing is a blood bond that holds all Mundurucú together as one tribe.

worried, and they ask one of the shamans for help. The shaman comes to the dwelling where the children are resting. He explains to the parents why the children are ill.

"One of the shamans in the village is bad. He is practicing witchcraft instead of curing people. He is a sorcerer. Only a sorcerer can make people sick. He makes them sick by blowing smoke on a little piece of wood. The smoke makes the wood alive and dangerous. The sorcerer holds the wood to the wind and causes it to blow away. Only the sorcerer sees the wood as it flies through the air. People cannot see it, but if it touches a Mundurucú, it goes

inside his body. Then the person becomes sick."

The shaman tells how he will cure the children, "First I will remove the pieces of wood from the children's bodies. Later, I will give them medicine to make them well."

The children sit on the floor near the shaman. The shaman begins to smoke a large cigarette. The parents and relatives of the children wait quietly. The cure is beginning.

As the shaman continues to smoke, he begins to see the pieces of wood that are in the bodies of the children. When he finds the pieces of wood, he blows smoke on the children to make the wood come close to the skin. He rubs the area with his hands, then puts his mouth on the patient's skin and sucks the wood into his mouth. He spits it out into his hand and shows it to the parents. Then he throws it into the fire. The burned wood has no more power to make people sick. The shaman gives the children a mixture of herbs and water to drink. Then they are put in their hammocks to sleep. The next day the children are better.

In the men's house, one of the most respected warriors speaks. "Many people in the village have been sick with fever this winter. Two of the old people have already died. It is witchcraft that is causing our people to get sick. I think we should ask the shaman to tell us who the sorcerer is. We must kill him, or he will make us all sick."

The men find the shaman and ask him to identify the sorcerer. He answers, "I have been looking for the sorcerer a long time. I know who he is. He is a young man named Tascha. He is not a shaman, but his father was. He has inherited his father's powers, but he does not use them to cure. He has become evil. He wants to destroy everybody."

At night, when most of the men are asleep, several of the warriors go to Tascha's hammock. One of the stronger warriors grabs his neck to strangle him. He struggles and cries out, but nobody comes to help him. Not even his uncles or his brothers who sleep next to him will help him. The attackers drag Tascha's limp body outside the

village. Tascha will not be buried under his wife's hammock. He is left for the vultures to eat.

The Community Hunt

Before dawn Cheru leaves the village with a group of 20 men. They carry bows, arrows, and hunting trumpets, and they take their dogs with them. They are going to hunt wild pigs. They must travel far because most of the game nearby has already been killed.

The hunters travel for hours across the savannah and through the forest. They spread out as they walk, looking for fresh signs of game and collecting caterpillars and ants to eat with the sweet potatoes they have brought with them. One of the hunters finds the tracks of a herd of wild pigs. Scouts are sent ahead to find the herd. When they return, one of the most experienced hunters directs Cheru and several other young hunters to circle quietly around the pigs with their dogs. Then they wait for a signal from the leader's trumpet.

The other hunters clear a large area. Along the sides of the clearing they put stakes into the ground close together to form a corral. At one end the corral is quite wide, but it becomes narrower and narrower until it forms a long runway.

When the corral is ready, the leader gives a signal on his trumpet. Cheru and his friends begin blowing their horns as loud as they can. The dogs begin barking. All rush through the woods toward the startled pigs, making as much noise as possible. The pigs run away from the screeching horns and the yapping dogs and toward the waiting hunters.

The hunters hear the grunting, squealing pigs as they tear through the underbrush. Their muscles grow tense as they hold their drawn bows ready. The pigs break into the clearing. The hunters begin to shoot. The dogs growl and snap. The pigs thrash about, trying to escape. There is a break in the stakes. The hunters grab their clubs and attempt to beat back the escaping pigs. One of the hunters is cut on the leg by a pointed tusk. Finally the arrows

have an effect on the pigs, and one by one the animals drop to their knees.

The hunters sit down in the clearing to rest. They have killed many pigs. All that remains is to load the heavy carcasses on their backs and head back to the village.

When the hunters return, the women send the young girls to collect firewood. They make large spits out of green wood while the men butcher the pigs. When the first meat has been roasted, one of the older warriors takes some of it and goes to the room where the sacred trumpets are kept. He offers the food to the trumpets, saying, "Spirits of our ancestors, we are bringing the fresh roasted meat of our hunt. Eat this and help us to be good hunters." Then two younger warriors join the old man, and the trumpets are played by different warriors until late at night. In the meantime, the other men feast on the roasted pork.

Moving the Village

The feast is over. The women return to their dwellings. The men return to the men's house. One of the men speaks. "The women say that next year our gardens will be too far away from our dwellings. The manioc will be too heavy to carry."

The men nod in agreement. They say that game is also scarce near the village. Most of the black soil has been used up. The underbrush around the village is growing tall and becoming infested with snakes. The houses are rotting and falling apart.

Arö, the old warrior, tells of a new location for the village. "It is a large, grassy area on a sloping hill. It is only three morning's walk from here. It is near good soil. It is far enough away from the trees so that the village will not be invaded by mosquitoes and other insects that haunt the forests. There are several streams nearby, and the women will not have to carry the water far." All the men know the place, and they favor Arö's suggestion. After much discussion, the men decide to move to the new location.

The men and women of the village will work together to build the new village. The men will clear a section of land by burning the underbrush. They will chop down trees in the nearby forest for beams and poles for the houses. The women will prepare the thatch for the roofs, and will collect clay and mud to be used in making the walls and floors. All the family dwellings will be built at the same time. Then the men's house will be built. At the same time the village is being built, new gardens will be prepared.

When the houses are completed, the families will move all their belongings. Then the men will return to the old men's house for the sacred trumpets. The women will remain weeping in their new dwellings. It is a Mundurucú legend that at one time the women controlled the sacred trumpets. During this time the men had to work in the gardens and make manioc bread. Now the women weep because they have lost the trumpets and an easier life.

The warriors will bring the trumpets to the new men's house at night. They will be accompanied by trumpets and warriors from other villages. After the sacred trumpets have been played, offered food, and put away, the women will join the men in feasting and dancing.

The thatched roof of the Mundurucú house allows the rain to roll off and not soak through to the inside.



Modern Mundurucú



José quietly gets out of his hammock. He does not want to disturb his wife Maria and their two children, who are still sleeping. He walks out the back door of the house and stops in the lean-to that is used for cooking. He puts wood under the metal sheet that serves as a stove and lights a fire with a match. While he is waiting for the leftover coffee in the coffeepot to get hot, he dips water from an old oil drum and washes his face. Then he collects all the tools he needs for the day's work—a steel knife, metal collecting cups, two large carrying cans, and his shotgun.

As he sits there drinking coffee, José thinks of his father. At his age his father would be out of his hammock in the men's house before dawn, preparing for the daily hunt on the savannah with the other men of his village. José will be alone all day collecting sap from the wild rubber trees that grow along the streams.

José picks up his equipment and begins the long journey through the forest. He follows a path that is well-worn by his daily trips. The day is already hot and humid. The mosquitoes are swarming in the forest, and he has to watch for snakes.

José built his summer house near his rubber path, so he walks only a few minutes before he reaches the first rubber tree. He takes his knife, cuts a small shaving of bark off the tree, and hangs a cup underneath to catch the latex as it drips out. The latex flows in tubes located in the bark. If José cuts too deeply into the bark, the tubes will not grow back. If he does not cut deeply enough, not all the tubes will be cut, and there will not be a good flow of sap.

José continues to follow the path that leads through the section of land he is working today. He makes a cut in the bark of each rubber tree and places a collecting cup underneath. As he finishes tapping one tree, he sees a swamp deer in the distance. It is out of range of his gun, and he does not have time to track it. He has to continue working on his rubber path. Later he sees a couple of large birds and he kills them.



Later in the day, when all the trees have been cut, José follows the path again. He gathers the latex that has collected in the cups. He empties the white substance into the large carrying cans. He returns home late in the afternoon, and gives the two birds to his daughter to clean. His son Pedro helps him carry the cans filled with latex to the smoking shed. There, father and son work together for several hours smoking the latex. As it cools, it thickens, and José forms it into balls.

After the work is finished, José takes a bar of soap from the cooking shed and goes to the stream to bathe. Maria prepares dinner. She makes bread from farinha flour, boils yams in aluminum kettles, and roasts the birds José killed.

José's Story

After dinner the family relaxes on the porch. Pedro asks his father to tell him the story of how his grandfather came to the Cururú River to live. José agrees, and everyone settles back to listen.

"Many years ago in Necodemos, the village where I was born, there were many sick with fever. Several people became so sick that they died. My father was a shaman. He worked very hard trying to help the people, but the witchcraft was too strong. One day when he was returning from the daily hunt, his cousin came to him and said, 'Two of your patients are dead. Be careful. The people of the village say you are a sorcerer.'

"My father hurried to our family dwelling. He took my mother aside and told her what his cousin had said. He was sure that the men of the village would try to kill him. My parents took my two older brothers and me and we sneaked away from the village. We began running through the forest. The men soon discovered that we had left, and they came after us. We could hear the dogs barking and the men chasing us all through the night.

"After walking and running for several days with only short stops to rest, we reached the Cururú River. My father went to the priests at the Catholic

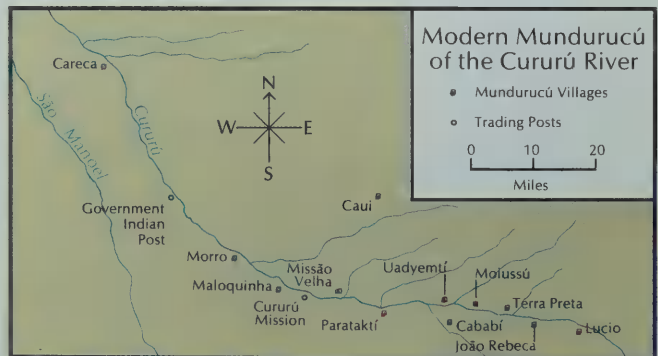
mission for help. They gave him his first rubber path. He supported his family by selling rubber to the mission, and by gardening and fishing. He never returned to the savannah again.

"Not all of the Mundurucú living on the Cururú River came because they had been accused of sorcery. Many came because they wanted a different kind of life. So many Mundurucú have migrated to the Cururú and other rivers that there are only a few left living on the savannah. Most of the old villages have been abandoned.

"Some of the men who migrated to the river did not like living in houses far from one another and working alone all day in the forests collecting rubber. They missed the collective hunts and the community life of the men's house. When I was a young man, a group of these men became so dissatisfied with their new way of life that they packed their belongings and took their families back to the savannah to live. They built a new village with family dwellings and a men's house.

"The Mundurucú who live on the savannah know more of the old customs than we river people do. They still make their own pottery and hammocks. These Mundurucú also have very powerful shamans, and their sorcerers can cause much illness."

It is late when José finishes his story. He should have gone to the stream to catch some fish, but he is too tired. Tomorrow Pedro will help him tap





another section of rubber trees. Maria and their daughter, Ana, will go to visit Maria's mother.

Maria Goes Visiting

Maria and Ana walk along a path which follows the river. They travel over half a mile before they reach the house of their closest neighbor, Maria's mother. Before José was married, he tapped rubber trees near his father's house. After he married Maria, he built his summer house as near to her parents' house as possible. Many of her friends



During the rainy season, the land where the rubber trees grow is flooded. The people who live near their rubber paths move to other villages.

from the village have married men who could not find stands of rubber trees nearby. They are forced to live far from their relatives during the summer. Some of them do not even move back to the village during the rainy season. They will live far away from their people for the rest of their lives.

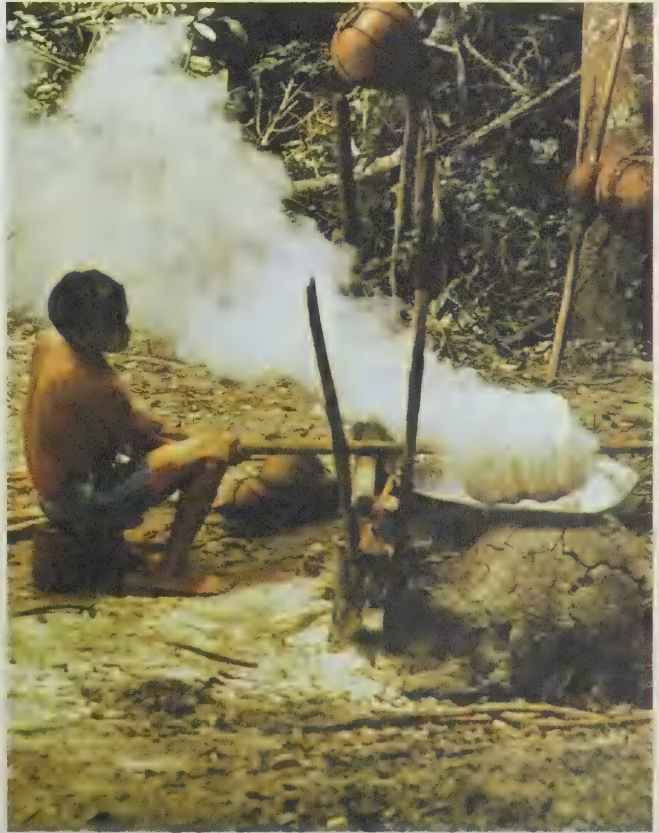
Maria hugs her mother. Her father and brothers are out collecting rubber. Her mother tells her that one of her sisters is going to be married as soon as her future husband finishes building a house near his rubber paths. He has already made the frame for the walls and roof by weaving vines, sticks, and long branches together. Next he will cover the walls with plaster made of a mixture of mud and clay. When it dries in the summer sun it will be strong. The roof is thatched so that the winter rains will run off the house.

Maria asks if the man is a good worker. If a man does not work hard his family will have nothing to trade at the mission. Her mother assures her that he will be able to provide her sister with dresses, aluminum cooking pans, and beads. He already owns his own shotgun, canoe, and rubber-collecting tools.

Maria, her mother, and Ana spend the morning working in the garden they share. They harvest pineapples, sugarcane, tobacco, and sweet potatoes. Later they pick mangoes. After all the vegetables and fruits have been picked, Maria loads them into two baskets. She places one on top of her head and the other on top of Ana's head, and they return home to cook dinner.

José returns home early. After the latex is smoked and the family has eaten dinner, José and Maria go to the river. They get in their canoe and paddle out to the middle of the river. While Maria holds the canoe steady, José shoots fish with his bow. After three hours they have enough fish for several days. When they return home, they prepare some of the fish to eat and they smoke the rest.

The latex is smoked over a clay oven. The smoking makes the latex become dry and hard.





Families bring their rubber to the Cururú mission.



Sunday at the Mission

Sunday is a holy day at the mission. José and his family put on their best clothes. Maria and her daughter wear cotton print dresses. They put glass beads around their necks and plastic combs in their hair. José and Pedro wear shirts and pants and religious medals. They load the large balls of rubber into the canoe and paddle downstream to the mission.

When José and his family arrive, the religious service is just starting. One of the priests sees them and insists they attend mass before they visit with their friends. The Mundurucú who live at the mission make up the largest part of the congregation. They work as cooks, handymen, motorboat pilots, and in the gardens.

After the church services, the nuns serve coffee and sweets to the Mundurucú. José and Maria have a chance to meet their relatives and friends who live in the villages and huts along the Cururú River and its tributaries. They spend many hours talking. Their children play together. Some of the Indians get medicine from the mission's dispensary. Other families are visiting their children who live and attend school at the mission.

The priests open the trading store. José gets his rubber from the canoe and takes it to the store. He trades for a steel hatchet. He also gets coffee, sugar, and thread for his wife. The priests give the Mundurucú a good price for their rubber. They also charge a reasonable price for tools, guns, canoes, clothing, and food. If José does not have enough rubber to exchange for everything he needs, the mission will give him a few things on credit.

When José is finished trading, he shows his wife the new things he has received. They pack them in their canoe and go back to the festivities. Some of the Indians who live at the mission are holding dances in their houses. Others are singing and playing their guitars on the mission grounds. The children play games together.

Sometimes Brazilian traders come to the Cururú River. The priests at the mission do not like the traders because they try to cheat the Mundurucú.



Late in the afternoon, one of the priests makes an announcement, "Next Saturday all the men in the parish are invited to a timbó fishing expedition." Many of the men accept the invitation and agree to meet on Saturday. The families pack their belongings in their canoes and return to their villages and to their summer houses along the rivers.

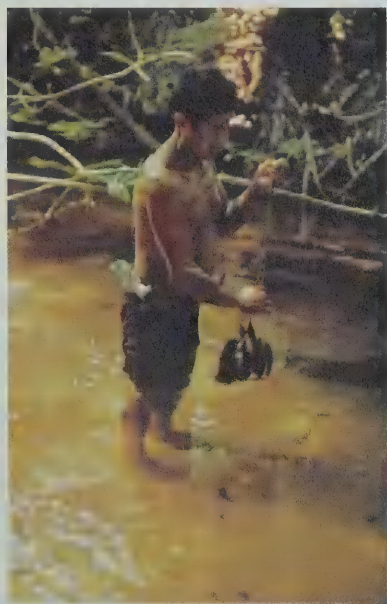
A Fishing Expedition

Early Saturday morning the men living at the mission go to their garden and dig timbó roots out of the ground. They tie bunches of the roots together with cords. They put them in their canoes and leave for a nearby stream. When they arrive, they find many men from the villages and the summer houses waiting on the banks of the stream.

The men quickly build a dam with fallen trees, sticks, and branches. When the dam is built several work parties are formed. José joins the first group. The men go upstream with the timbó plants. They crush the roots and leaves and drop the juices into the water. The timbó is poisonous to the fish. It paralyzes them. Their gills cannot move, and they cannot get the oxygen they need to stay alive.

The smaller fish float to the surface first and are scooped up with nets. The larger fish attempt to swim downstream to unpoisoned water. But as they enter the dammed area, a second work party crushes more of the poisonous juices into the water. The rest of the men work at collecting the fish with nets. Soon the boats are filled with hundreds of fish.

The men who live in the villages and at the mission go on timbó fishing trips several times a month during the summer. Then the streams are low, and timbó fishing is practical. In the winter months, when the rivers and streams flood the low-lying areas, timbó fishing is not possible. The fish spread out among the trees and bushes over a wide area. During the winter months the men must fish individually with hooks and lines.



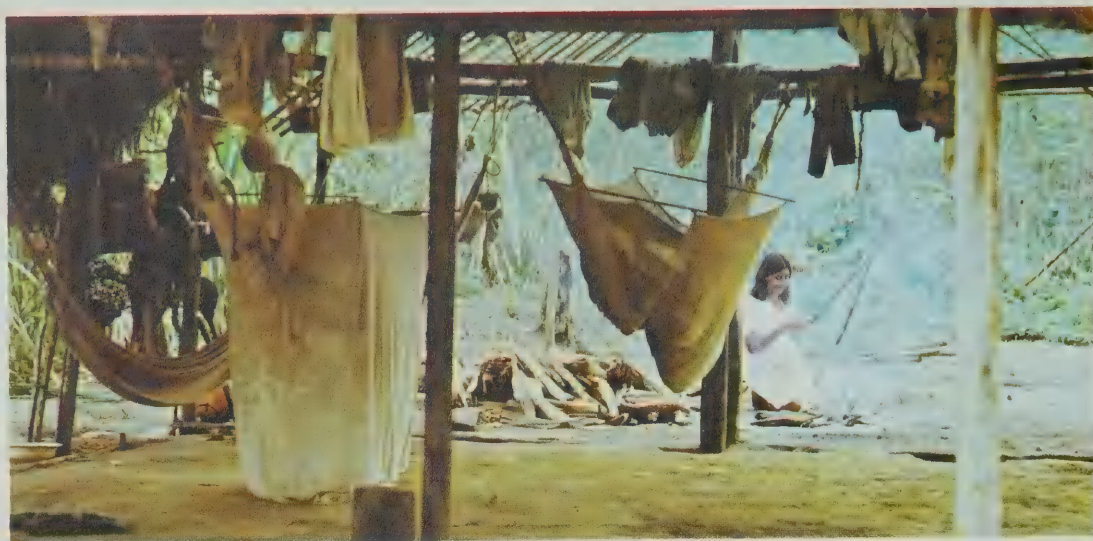
Winter in Missão Velha

Soon after the rains begin, the rubber land near the rivers is flooded. José and his family gather their belongings and pack them in the canoe, and start for the village of Missão Velha. Several hours later they see smoke rising from a cluster of buildings on a high bank set back from the river. As the canoe moves closer, they can see a large number of houses scattered around the clearing. In the distance are smoking sheds for latex.

The Cururú River has already overflowed its banks. José guides the canoe carefully through the submerged branches and bushes toward the high sloping land. After they pull the canoe up on dry land, each member of the family helps to carry the battered suitcases and bundles to the house. José's family lives alone. Some of the houses in the village are divided into rooms, where two or three closely related families live.

Maria sweeps out the house, unpacks clothes, and hangs the hammocks. Pedro takes the water pail and walks through the village and down a sloping hill toward a stream. He brings back a bucket





filled with the murky water. José repairs a broken beam in the roof of the cooking shed.

When the house is put in order, the family follows the path to their garden to dig up manioc. José uses his machete to loosen the roots and Pedro pulls them up. Maria and Ana also pick pineapples and yams.

Back in the village, Maria and José go to the farinha shed to make the manioc into flour. They chop the outer covering with steel knives. Maria puts the manioc into the mechanical grater and José grinds it. They put the grated manioc into a metal frame, and the poisonous juices are squeezed out. José builds a fire in the furnace. Maria spreads the manioc on copper pans and roasts it. They use the farinha flour made from the manioc to make little flat cakes. They prepare a week's supply in a few hours. Several times a week during the rainy season they will make farinha. They will trade some of it at the mission.

In the evening, Maria and José's relatives who live in the village come to visit them. Maria serves them coffee with sugar. José's uncle tells him of the great amount of illness in the village since the rains began. People have had fevers, stomach pains, and headaches. The mission gave the people medicine,

and they are better, but the sorcerer causing the illness has not been caught.

José's uncle warns, "More people will become sick and some may even die if we do not destroy the sorcerer." José disagrees. He says that there has been enough bloodshed. Last year it was Andre who was accused of sorcery. He was taken down to the river and drowned.

The next morning José meets a group of men in the village. They tell him that several more people are sick. There are no practicing shamans left in Missão Velha, so they have asked Manuel, the most powerful of the Mundurucú shamans, to come from the village where he lives to cure the sick and find the sorcerer.

Manuel cures those who are sick by blowing smoke and by sucking out diseased objects. When he is finished he tells the men that the sorcerer is João. He is not a practicing shaman, but he has inherited the power to be a sorcerer from his father.

Several of the men decide to move away from the village and from João. José agrees with them. He remembers how his father was unjustly accused by the people of Necodemos. Perhaps the man is responsible for the illness, but if he is not it would be wrong to kill him.

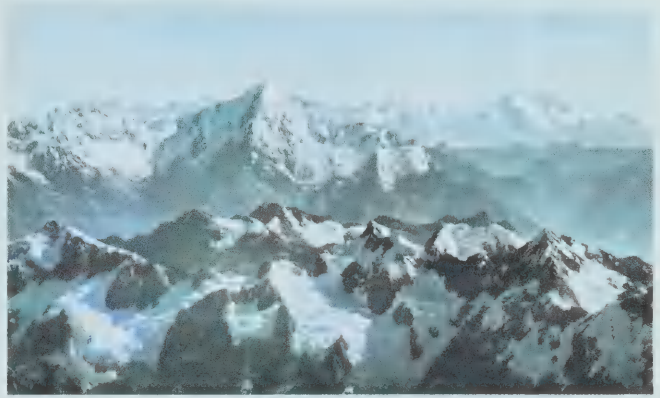
Many of the other villagers, including José's uncle, insist that João be killed. João becomes very nervous listening to the groups in the village, discussing whether he should live or die. He runs away to another village. But the people have heard that he is a sorcerer, and they kill him.

José and Maria decide that next year they will stay in their summer house all year. The only reason they have moved back to the village during the rainy season is to enjoy the company of their fellow Mundurucú. But now the people cannot agree with each other or work together. Each family looks out only for itself. José and Maria are not alone in their decision. Other families who were opposed to killing João are not going to return to the village next winter. Still others are moving to smaller villages farther upstream.

The
Incas
of
Peru



Vision of an Empire



The mountain air was cold to young Prince Cusi Yupanqui. He stood on a rocky hillside looking down at the city of Cuzco. As dawn broke the Prince could see the Inca lands beyond Cuzco. They were about 50 miles in all directions. They included the lands of neighboring tribes that his father, the Lord Inca Viracocha, had conquered. Although he was only 14, Cusi Yupanqui was worried about his father and the Inca lands. Lately, the conquered tribes were refusing to pay tribute to the Lord Inca. They seemed more willing to take up arms than to pay the taxes demanded of them. The tribal chiefs, called *curacas*, were required to have houses in Cuzco. There they argued among themselves and the Prince knew they tried to influence the Lord Inca's advisors. These advisors were all members of the Lord Inca's family—uncles of the Prince.

The valley below was closed in on three sides by the Andes Mountains. But to the southeast the Prince could see for miles. In that direction lived the Cotapampas, and beyond them, the Collas. Both of these tribes had strong armies. The Collas were traditional enemies of the Incas, although the two were now at peace. The Cotapampas were allies of



The narrow streets of Cuzco look much the same as they did in Cusi Yupanqui's time. Herds of llamas still walk through the city streets.



the Collas. The Inca's most dangerous foe was the Chanca tribe, who lived to the west, beyond the ridge and across a river. The land between belonged to the Quechua tribe, friends of the Inca people. Recently, Chanca warriors had raided Quechua villages. The Quechuas were moving closer to Cuzco.

The sun was shining brightly as the Prince walked down to the city. He walked toward the central square. There were many people in the streets. Servant women carried water and firewood, nobles flocked toward the Lord Inca's palace, and soldiers with wooden helmets walked by. Some of the soldiers were in formation; others were still a bit drunk from the night before. Soldiers were fond of their chicha beer.

Men leading burdened llamas entered the city. It was harvest time. The farmers in the villages near Cuzco grew potatoes, beans, squash, quinoa, and a little corn. Most of the land that they farmed belonged to the Lord Inca. The harvests from these lands were stored in city warehouses. From these warehouses the Inca nobles were supplied with food, as were all Incas in time of famine. With the men were women and children carrying produce on their backs. The produce was surplus from their own small gardens. They would barter this in return for pots or food items such as seasonings.

Everyone in Cuzco walked, except for some of the nobles who were carried in chairs called litters. There were no carts and even the largest llama would not bear a man's weight for long.

The streets of Cuzco were narrow and spread out from the central square. The houses were hidden behind stone and adobe walls, but Prince Cusi Yupanqui could see curls of smoke rising from the breakfast fires inside. He walked toward his father's palace.

The guards were sleeping as Cusi Yupanqui climbed the steps of the palace. He clapped his hands near their ears to rouse them. They all awoke with such a jerk that a clay bowl was knocked down and broken. The Prince did not think it was funny.

Inside the palace, delegations of curacas filled the courtyard. They were waiting to address the Lord Inca, who was nowhere in sight. The Prince guessed that his father was out in the small royal garden.

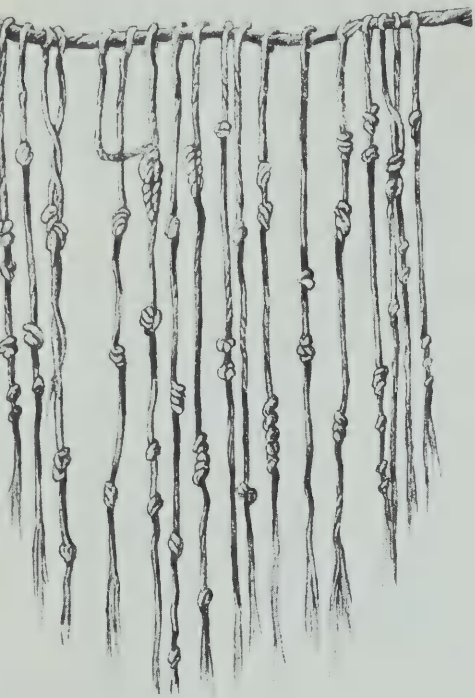
In his later years, Viracocha had become fond of tilling a small plot of corn with his own hands. Here Cusi Yupanqui found him, silently absorbed in the work. The Prince did not dare disturb his father until the old man lay down his digging stick, walked to the edge of the garden, and called for some quinoa-leaf tea. Then the Lord Inca seated himself on a stone bench and began to speak of his dream. Viracocha dreamed of an Inca empire much larger than what it was. All the people would be united by common laws and they would work for the good of the empire. It was to be an empire in which all the commoners and all the nobles would owe their greatest loyalty to the Lord Inca in Cuzco. Now the villages in Inca territory were isolated. Viracocha knew that there would have to be some system of communication to help bring an empire together. Viracocha concluded, "I have prepared the way. Urcon will continue where I leave off. He will make the empire."

Urcon, Cusi Yupanqui's younger half brother, was the heir to the throne. Cusi Yupanqui did not think that Crown Prince Urcon was the most capable of his father's sons, but it would do no good to say so.

"Father, the curacas are gathered in the courtyard, quarreling among themselves. They are waiting to speak with you," said the Prince.

Without answering, Viracocha finished his tea, picked up his digging stick, and started walking toward the palace.

In the afternoon, Cusi Yupanqui attended the School of Administration. It was a school for the sons of nobles and royalty. It lasted four years. Cusi Yupanqui was halfway through his four years. Besides the Inca language Quechua, history, and religion, the students learned strategies of warfare and the use of the quipu. They used no books since the Incas had no written language.



The quipu was made of multi-colored string—cotton or wool—and consisted of a main cord attached to other cords of differing lengths. The knots and the spacing between them represented numbers such as 10, 50, 100, 1000. Specially trained men could *read* from the knotted string such statistics as population figures and dates of historical events.

In two years the Prince would take his final examination. The test would be his initiation into Inca manhood and was called the Huaraku.

The Huaraku lasted a month and was a severe test of strength. It began with a six-day fast. The young men wrestled with each other and competed in discus throwing, lancing, and jumping. They were gathered together in a special building where older Incas could watch and judge their performances. The judges would not pass them if they showed signs of weakening. After six days the students ate and began a five mile race.

After the race they had to stay up for 12 nights to show that they would not fall asleep if they were doing sentinel duty. They were beaten with canes to show they could stand pain. Boys who showed the slightest sign that they were suffering could not pass. They had to live as soldiers in the field, sleeping on bare ground and walking barefoot. They fought each other in a mock battle, using weapons similar to those used in real warfare. Some boys could be wounded or even killed in these tests. The ones who passed were honored at the end of the month in a great graduation ceremony and feast.

After passing this test, the Prince would be considered an adult. He could use weapons and help administer the government.

Cuzco Threatened

As a boy, Cusi Yupanqui had roamed the rocky slopes outside the city, often hunting birds with a sling. Sometimes he had talked with the llama herders that he met along the way. Or he had walked along with servant women who were gathering what little brush they could find for fuel. In this way the Prince had become aware of the problems of the common people.

Now Cusi Yupanqui was 25. He had long since passed the Huaraku. But he still enjoyed walking in the hillsides above Cuzco. On this day, however, his only companions were the gray lizards.

Melting snow from the Andes forms many mountain streams.



There had been rain in the past few weeks, and as he walked over one hillside he heard the trickling of a mountain spring. As he approached the sound, he had a vision. An old man with a beard appeared to him. Cusi Yupanqui had never seen a man with a beard before. The spirit began to speak, "I am Viracocha, greater than the sun, father of all your fathers, and creator of the world. I have come to warn you of great danger to your land."

The Prince looked deeply into the old man's eyes. In their sparkle he caught a glimpse of the sun.

"Cusi Yupanqui, son of the Inca who bears my name," said the Bearded One, "know that the Chancas are readying themselves to march upon Cuzco, the ancient city of the Inca. Their forces are great, yet within *you* flows a greater force—the will and power of the sun."

After a pause, he went on, "Great deeds are in store for you. All these lands," he said, swinging his arm slowly back and forth, "from here to the sea, and along the sea for thousands of miles will

be yours. Of these you will build an empire." So saying, he folded his palms in front of his face, closed his eyes, and vanished.

The Prince, believing what he had seen and heard, ran back to Cuzco. He sent a messenger to his father telling him of the vision and the warning. The Lord Inca was staying at Yucay, his country home to the northwest. Urcon, who was in charge while his father was away, was never to be found in the palace. He preferred to visit the villa of his cousin and drink chicha beer.

The Prince found two of his elder brothers, Capac and Roca, in the war council room of the palace. They were arguing with a war-captain about future military strategy. Cusi Yupanqui ran right in with the news. The war-captain was not surprised that the Chancas were preparing an attack. "They must have heard that the Lord Inca is away. Well, let's give them a fight! We'll smash a few Chanca skulls, won't we, men?"

The three brothers called a meeting of the Inca nobles while the war-captain sent messengers to several neighboring tribes asking for aid.

That evening a runner arrived with a message from Viracocha. The Lord Inca was displeased that his son was spreading alarms of warfare. When Cusi Yupanqui heard this message, he thought to himself, "My father is an old man. He does not seem to want to understand what is happening."

Two days later a Chanca messenger appeared at the palace. "The Chanca nation demands surrender from the Inca. Our mighty armies are prepared to destroy your city!"

When the Lord Inca heard of the Chanca advance he sent messages urging his family to join him. He believed it would be easier to defend Yucay. Urcon had already arrived. This meant that the Lord Inca and the heir to the throne had decided to abandon Cuzco to the invading Chancas. This would mean certain defeat for the Incas. City dwellers, afraid that their city would be wiped out, fled to the hills outside of Cuzco.

Cusi Yupanqui could not believe that his father

Inca women made chicha beer by fermenting ground corn.



and Urcon would abandon the capital without fighting. He and his brothers and the generals were ready to defend the city. A few soldiers from neighboring tribes had arrived to help them. But there were not enough of them. There were many Chancas and few Incas. Desperately the defenders of Cuzco awaited the help of the southern tribes.

It was a fearful night in Cuzco. Cusi Yupanqui remembered it all his life. Most of the servants had fled. Those who remained were treated almost as equals. Far into the night, cousins of the Prince built barricades. As they called to each other in the darkness their voices were filled with excitement.

Cusi Yupanqui wanted a few moments alone. He went to the place where he used to play war games with his brothers and cousins. He vowed to the sun that the Incas would never surrender, but would fight until death. As he walked, he recalled the encounter with the Bearded One. A feeling of self-confidence grew within him.

The next morning at dawn the Chanca army appeared on the west ridge outside Cuzco. The Incas were still greatly outnumbered. Townspeople were continuing to flee. It looked hopeless. Just then, Prince Cusi Yupanqui spotted a troop of about one hundred Cotapampa warriors marching toward Cuzco. Quechuas, too, began appearing in the Inca ranks. All together the warriors raised their war clubs and shouted, "Death to the Chanca!"

The Chancas ran down the hill toward the city, yelling insults. Inca stones and lances stopped a few front line warriors, but soon the Incas were fighting hand to hand with the Chancas. All the soldiers wore thick woolen padding and wooden helmets. An old Inca general led an advance into the Chanca line. Many Chancas were slain. Their companions fell back, surprised by the fierceness of the Inca charge. The old general received many blows while fighting, but he continued yelling insults at the Chanca. Finally a spear pierced his chest, and his soldiers began to hesitate and fall back. But Cusi Yupanqui leaped forward and encouraged the men on.



These Inca warriors were painted on an old vase. You can tell the warriors are from different tribes because they wear different headdresses.

When the day's fighting ended the Chancas still greatly outnumbered the warriors defending Cuzco. The city would have been overrun if the Chancas had been able to cross the Huatanay River. But Inca soldiers guarded well the only crossing.

That evening, the generals addressed Cusi Yupanqui as their leader. They asked him, "Why do you not carry the royal scepter, the sign of divine power?"

The royal scepter! Power from the sun god! It's shaft was inlaid with precious stones which caught sparkles from the sun. The next day the Prince brought it from the palace and carried it with him in battle.

It was a day full of surprises. The Chanca attacked. The defenders fell back, outnumbered. Suddenly new strength seemed to come to the defenders of Cuzco. Cusi Yupanqui cried out, "The very stones of the Huatanay rise up to fight for us! Death to the Chanca!" Fresh reinforcements arrived from the Cotapampas. The Chancas were attacked with such fury that they began retreating. People who had fled to the hills swarmed back down to keep the Chancas on the run. The united band of Inca, Quechua, Cotapampa, and other tribes of warriors chased them west.

When they returned to the city, the Inca generals and warriors declared Prince Cusi Yupanqui, "Lord Inca, Ruler of the Four Quarters of the Inca Nation." The year was 1438.

The Ninth Lord Inca



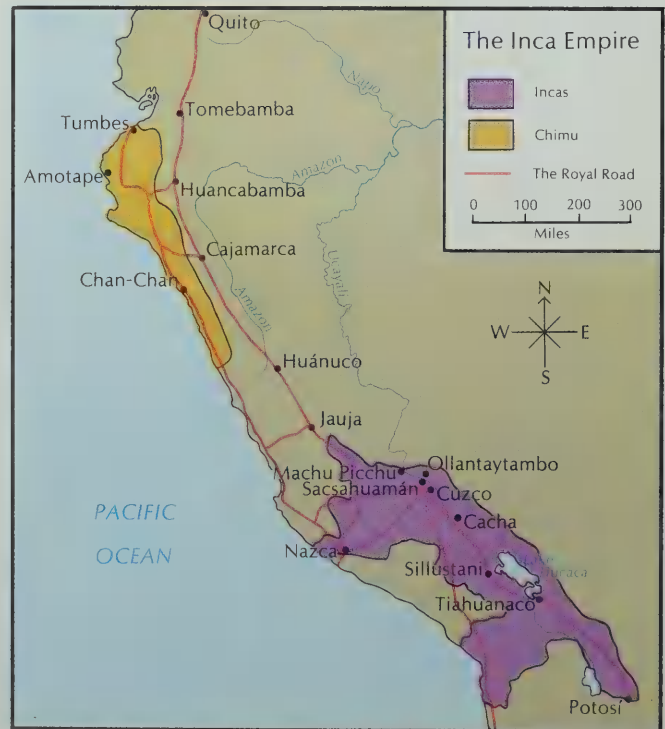
As the ninth leader of the Incas, Cusi Yupanqui took a new name—Pachacutec, meaning “one who causes the earth to tremble.” At the ceremony officially making Pachacutec the Lord Inca, his father was removed from power. He was intentionally served chicha beer in a soiled cup. The old man wept, said that he was not worthy to be Lord Inca, and returned to Yuca to live out his remaining years. Pachacutec rewarded those tribes who had helped protect Cuzco by making them honorary Incas. They now had the right to wear the headband of Inca nobles.

Certain problems occupied Pachacutec’s thoughts. Victory had not come easily. The Inca army was too small; more soldiers were needed. The curacas were divided in their loyalty; some had deserted in the time of need. Because of poor communications, the Incas had had only two days to prepare for the attack by the Chancas. In the same way, rebellious tribes could get out of hand before the news reached Cuzco. And the Chanca chief had not been captured. In time, Pachacutec would take care of each of these problems.

To insure the loyalty of his subjects, Pachacutec

ordered the eleven noble Inca families of Cuzco to intermarry. By ordering marriages between families, Pachacutec hoped to break up the nobles' loyalty to their own family clan. They would then think of the Lord Inca as their only leader. Pachacutec decided that the wife of the Lord Inca must be a direct descendant of the sun. Only the Lord Inca and his royal brothers and sisters were believed to be direct descendants of the sun. Therefore, only Pachacutec's sister could be his wife and bear the next Lord Inca. Pachacutec also realized that by marrying his own sister he would not be obligated to any other family.

Next Pachacutec turned his attention to the defeated enemy. The Chancas would grow strong again and become troublesome. If he could defeat them he could then control them. He gathered all of the Inca soldiers and prepared to march west. He drafted villagers to carry arms for the soldiers. He ordered trains of llamas to carry food and clothing that would keep his army supplied until they had



This map shows the extent of the Inca empire before the conquest of the Chimú. The royal road is shown as it existed at the height of the Inca expansion.

conquered the Chanca. The army passed through Quechua province—now part of the Inca nation—and across a 250-foot suspension bridge into the Chanca kingdom. After many days of hard fighting, the Chanca chieftains surrendered. Their leader was forced to lie down while Pachacutec walked across him. As tribute, Pachacutec demanded one thousand Chanca warriors to fill the ranks of the Inca army. In the past, Viracocha had also demanded soldiers from newly-conquered tribes, but he had conquered none as fierce as the Chancas.

On his return to Cuzco, Pachacutec decided to strengthen his control over his lands. He wanted to make sure that the conquered tribes remained loyal. He sent trusted nobles from Cuzco to live among them and report to him. These men were also to teach the Inca language, Quechua, and Inca customs to the inhabitants. Rebellious subjects were moved to parts of the empire already firmly under Inca rule. Leaders of conquered tribes, or curacas, were allowed to remain among their people although they were required to have houses in Cuzco. Their sons were taken as hostages to attend the School of Administration and learn Inca ways. When a curaca died one of his sons would take his place.

Now that the Chancas were defeated, Pachacutec set out to visit all the defeated provinces. He wanted the people in the villages to stop fighting each other and to work for an empire directed by him. He took a personal guard of warriors, engineers, advisors, and laborers with him. Altogether there were several hundred men. Llamas carried food, clothing, utensils, and tools. Pachacutec was carried on a gold and silver litter. Progress was slow. They traveled about 12 miles a day.

As they traveled, the engineers and laborers began improving and building roads. Eventually the Inca roads would extend for thousands of miles throughout the empire. There would be a main road in the highlands and a main road in the lowlands and roads connecting the two. The roads were designed only for llama and foot traffic, so where the road went through mountains, it was narrow,



This suspension bridge was built by Inca engineers.

across the desert it was straight and wide. The Inca engineers thought of clever ways to cross mountains, rivers, and deserts. They built many suspension bridges. From stone embankments on both sides of a river gorge they strung cables woven of vines and twigs. From the cables they hung a foot path. They cut tunnels through mountains and built stone stairways up steep hills.

Inns were built every 10 to 20 miles along the roads. The inns would provide a night's lodging and meals for official travelers. The Lord Inca would use only royal inns. Commoners were not allowed to use the roads without permission. They were kept free of traffic for official travelers, the army, and the runners that transmitted messages from one end of the land to the other. As the roads were improved, relay stations for runners were built every mile and a half. The stations were built within sight of one another, so a lookout could sight a runner as he approached. Another runner would stand



The people of Cuzco still sell and trade their goods in a central marketplace.

ready to hear the message, receive whatever the runner carried, and continue the run. State warehouses were also built along the Inca roads. They were supplied with food and arms to be kept ready for Inca warriors on the march.

When they arrived at a village, Pachacutec called the local leaders together to determine if they were loyal to him. Some thought that Inca laws were not suited to local customs. For example, the people wanted to barter for extra food and goods with their neighbors, instead of traveling all the way to the marketplace in Cuzco. Some did not like the people the Incas had moved in next to them. Some were unhappy because Inca officials had punished them for not learning the Quechua language. Pachacutec saw that he could not get rid of local customs too quickly.

The Lord Inca Pachacutec promoted the most able local leaders and gave them important jobs. He made attempts to respect local customs. Market

days would be held in certain villages under the guidance of an official. People who did not get along were separated.

Some of the curacas would not settle for anything less than independence. Pachacutec had them killed. Loyal curacas were rewarded with promotions, servants, gifts.

All the land in the empire was owned by the Lord Inca. The commoners who lived outside the cities were farmers. Pachacutec divided these lands into sections. Each section of land was farmed by a group of families. One portion of the land in each section was set aside for the Lord Inca. The commoners farmed this land to support the Inca nobles and the army. Another portion was set aside and farmed for the sun god. The harvests from this portion fed the priests and servants who lived in the temples of the sun god. In time of famine all Incas were given food from this supply. The largest portion of land within each section was shared by all the families. Each adult male was given land according to the number of people in his family. Each year the land was redistributed for those families having a birth, a marriage, or a death. No land could be bought or sold.

The Incas who lived in the mountainous areas of the Andes terraced their land. They planted crops on each step of the terrace.



For the most part, the climate was sunny and dry. There was a three month rainy season, but for nine months, water was precious. The people terraced hillsides so that more land could be farmed. Pachacutec's officials organized and drafted men to dig canals and irrigation ditches. They planned and organized work on aqueducts, bridges, and roads. Villagers living near them were assigned to keep them in repair. In return for this service they could get food and clothing from public warehouses.

The commoners lived in small adobe houses with thatched roofs. There were no chimneys—smoke escaped through the roof. Doorways and windows were small. An animal hide or woven mat served as a door. The people rose early to cook a meal and start tilling the fields. To prepare for planting, the men broke ground with digging sticks. Women and children followed, breaking up the clods with weighted sticks. Together they hoed and seeded rows, singing as they worked and drinking chicha beer. When men were drafted to work on other projects their neighbors took care of their fields.

Pachacutec tried not to upset the way of life of the farmers. He depended on them to raise food for the empire. He let the commoners continue local

The houses in this Peruvian village are similar to the houses built by the Incas living in mountain villages.



The Inca city of Machu Picchu lies hidden between two mountains. It has been called the lost city of the Incas because it was not discovered until 1911. Why do you think the Incas built a city that was hard to find?



customs as long as they did not go against the aims of his government.

The new Lord Inca toured the whole nation, calming local disputes and starting new projects. Then he returned to his capital and began thinking about making his empire larger.

Enlarging the Empire

By this time Pachacutec had repaired the weaknesses of the Inca army. At all times 10 per cent of the villagers were drafted to serve in the army. Veteran warriors of the Inca army trained some draftees to be soldiers. They trained others to serve

as bearers of arms and supplies or tenders of the llamas who also carried supplies for the army. Pachacutec led his new army including warriors drafted from the Chancas to the south. He marched against the people of Colla—long time enemies of the Inca. The improved Inca roads and messenger system helped the army. The army could march to the border of enemy land with no difficulty. They had fresh supplies from the warehouses along the highways. Runners carried orders swiftly from the general to the troops. At the time of the Colla surrender, a runner from Cuzco brought word of the birth of his third son. Pachacutec thought this a good sign and decided that Topac Yupanqui, his new-born son, would be his successor.

Now that the Collas were defeated, the empire was fairly secure. By this time, the Inca empire extended hundreds of miles. The only nations strong enough to challenge the Inca lived far to the north, and they showed no signs of trying to invade the Inca empire.

About 50 miles to the east, on the other side of the Andes, the land was covered with forests. The people who lived there often raided the farmers who lived near them. When the Incas tried to conquer and bring them into the empire, they just moved away. They had no crops or irrigation systems to keep them in one place. Time after time, Inca troops were sent to chase down these raiders.

Aside from raids by these roaming warriors, there was no threat of attack. Still, there were rebellions in the empire.

Before the Lord Inca Viracocha's time, the Incas themselves had a policy of raiding and withdrawing. They did not try to hold onto the territory they invaded. When Viracocha conquered tribes, he began claiming their land for the Incas. He brought the tribal leaders to Cuzco and drafted men for the army. He also took part of the harvests as tribute. But he did little to make peace with the tribes, or to gain their loyalty. During his rule rebellions were frequent.

Pachacutec was more thorough. He stationed

troops in the provinces. He set up a network of hard-working officials. Leaders of the farming groups reported to loyal curacas. These curacas had to answer to Inca officials in provincial capitals. Pachacutec had divided the empire into four quarters and appointed a governor for each quarter. The Inca officials in the provincial capitals reported to the governor of their quarter. The governors, in turn, reported to the Lord Inca himself. By means of this pyramid of authority, orders were transmitted to all parts of the empire. Using the improved Inca roads, runners with messages and quipus could get information quickly to and from Cuzco. In addition to officials and messengers, Pachacutec had spies disguised as engineers and tradesmen. These men reported directly to him.

For hundreds of years, tribal people were trained to defend their land and to attack neighboring tribes. It was considered glorious, and sometimes necessary, to do battle. Tribes with similar customs and language became strong allies. Tribal leaders also made enemies with other groups that lasted for many years.

Pachacutec tried to make the best use of this tradition. Tribal warriors became soldiers. Like the Chanca warriors, they were allowed to form their own company with their own leaders in Pachacutec's army. But not all warriors and chiefs were pleased to take orders from the government in Cuzco. When rebellions occurred, Pachacutec wisely sent their old enemies to put down the rebels.

Pachacutec continually devised methods to deal with his problems. He had more than one reason for drafting men to work on projects throughout the empire. These assignments did provide the necessary labor for public works, but they also kept men occupied and took troublemakers away from their own people for awhile.

Pachacutec used rewards and punishment to keep his people under control. He would quickly promote men who were able and trustworthy to important positions. Nobles received special food,



The vicuña at the left and the alpaca at the right were highly valued by the Incas. Only the Lord Inca and his family could wear clothes woven from the vicuña wool. These animals were not used as beasts of burden. It was considered a crime against the state to kill either of these animals without permission.

fine clothing, and many wives. On the other hand, there were certain things for which men were punished. Crimes against the state were the most serious and were punishable by death. These crimes included such things as stealing from state warehouses, killing a state llama without permission, taking up arms against another Inca, or refusing to obey the Lord Inca's orders. Although the local leaders decided the punishment for most crimes, the death sentence could be given only by the Lord Inca. Pachacutec considered dishonesty, laziness, and disobedience serious crimes. Disobedient commoners were forced to work in the mines. They were also required to carry the largest boulders for building projects. Dishonest or lazy nobles were usually punished by being stripped of their rank. Some were publicly humiliated.

Such methods and policies were a new experience for the commoners. But their lives did not change much. Commoners could travel only under orders from the government. Men were taken from

their farmlands and families to perform work assignments or military service for a while. At one time they served the local nobility—now they served the nobility in Cuzco. Some of the benefits, the commoners received were military protection, emergency food supplies and good irrigation systems for their fields.

In about 1460, the Lord Inca's son, Prince Topac, was graduated from the School of Administration. He excelled in the Huaraku and his whole family was very proud of his success. He was now able to carry weapons and go to war. Pachacutec was encouraged by his son's success. He allowed Topac to go out on a military campaign led by General Capac Yupanqui.

The plan of this campaign was to extend the northern boundary of the empire. But the Inca army got only a short distance beyond the Inca border when fights broke out within the ranks of the Chancas and the Incas. The Chancas had distinguished themselves so well as warriors that they were treating the Inca soldiers as inferior. When Pachacutec heard this, he feared the Chancas would refuse to take orders from Inca generals. He sent messages to General Capac to execute the Chanca leader and take all Chancas prisoners. The Lord Inca also ordered the campaign ended. He did not want the army to march much further in this state of disorder.

The Chanca leader intercepted this message from Pachacutec and the Chancas fled from the Inca army. Capac Yupanqui followed, but the Chanca forces scattered and escaped into the eastern forests. The general, finding himself near an area with many villages, ordered his men to rob the villagers of their gold and jewelry, and burn the fields. Then they began to march back to Cuzco.

Pachacutec was not pleased by his brother's actions. Although Capac Yupanqui had been successful in expanding the empire, he no longer shared the ideas of Pachacutec. Capac Yupanqui conducted campaigns in the old style. He was eager to fight, raid, and destroy fields and bridges. Pachacutec did

not like unnecessary destruction. It only disrupted the life of the people and brought about acts of vengeance. When the general returned to Cuzco, the Lord Inca had him executed. He placed his son Topac in command of the army.

Rebuilding Cuzco

This map shows Cuzco after Pachacutec rebuilt the city.

Cuzco, p. 77 from *Lords of Cuzco: A History and Description of the Inca People in Their Final Days*, by Burr Cartwright Brundage, Copyright 1967 by the University Of Oklahoma Press

Pachacutec turned his attention to rebuilding Cuzco. He summoned the most capable architects in Cuzco and asked them to make a model in clay of the future city. They returned to him with the



suggestion that most of the existing houses in Cuzco be torn down. Only the great palaces and the School of Administration would remain. The central square, the Square of Joy, would be enlarged. All the houses in Cuzco would be built in four directions out from the square to represent the four quarters of the empire. A smaller square would be created in front of the Temple of the Sun, and the temple would be enlarged and overlaid in gold. A wide bridge topped with flagstones would be built across the Huatanay River.

Pachacutec was pleased with their suggestions. He ordered the people living in the city but not helping to rebuild it to move to nearby villages. Craftsmen were called into Cuzco. Thousands of laborers from all over the empire worked on the rebuilding.

The Inca style of architecture was to use many-sided as well as rectangular blocks of stone. The builders fitted them together with such care that no light passed through the cracks. Some of the stone blocks weighed tons.

The palace of the Lord Inca, near the Square of Joy was not rebuilt, but its outer walls were covered with sheets of gold. In the central patio of the palace, were statues of birds and animals made of gold and silver.

The rebuilt Temple of the Sun was the most impressive building in all of Cuzco. Its outside walls were also covered with sheets of gold. Inside there were several large halls and smaller apartments. The main hall of the temple was for worship of the sun god Inti. On the wall at one end there was a gigantic gold image of the sun. A face was carved on the surface and large gold rays projected out from the face. Along the side walls of the hall were the eight mummified bodies of former Lord Incas sitting on gold thrones.

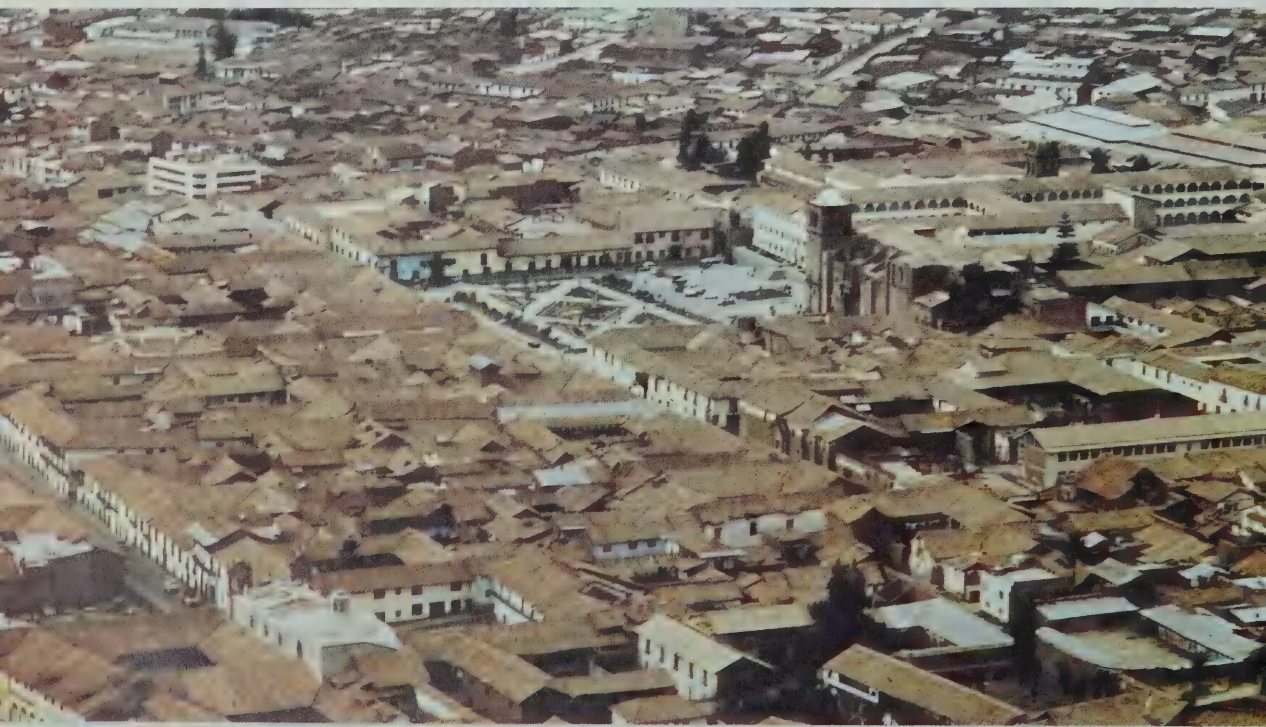
Next to the hall of the sun was a room dedicated to the moon. On one wall the face of a woman was carved on a large silver moon. The moon was considered the sister and also the wife of the sun. The mummified wives of the Lord Incas sat on thrones



This copper engraving was made by an eighteenth-century artist. No one knows exactly how the Temple of the Sun looked. The artist read descriptions of the temple and then used his imagination to show Incas worshipping the Sun.

along the side walls. Priests and their servants lived in the smaller rooms in the temple. Only Inca men were allowed in this sacred temple.

When the work was done, Pachacutec was pleased with the look of his royal city. He called all the Incas and many curacas to the entry gates, and told them where they would live. Curacas from the southern quarter of the nation were assigned to the southern quarter of the city. Those who came from the western provinces were to live in the western quarter of Cuzco, and so on. Curacas whose provinces were next to each other were to live in homes next to each other. In this way, the finished Cuzco was a model of the entire nation. But unlike the nation as a whole, the capital housed no commoners.



The two top pictures show the ruins of Sacsahuaman. The Incas moved huge stones without the help of animals or the wheel. They were also able to shape and join the stones so tightly that they seemed cemented together. Below is a picture of modern Cuzco taken from the ruins of Sacsahuaman.

While the rebuilding of Cuzco was in progress, Pachacutec turned special attention to another great building project—a huge fortress on the northern hillside overlooking Cuzco. Pachacutec called the fortress Sacsahuaman, which means “eye of the hawk.” This fortress would be a monument to Pachacutec’s military might. It would be used as a refuge for the inhabitants of Cuzco in case of attack.

The Lord Inca became so interested in this project that he traveled up to the construction site daily. He was carried on a litter by Inca nobles. On the way he would pass laborers dragging boulders along the hilly roadside. The workers were yoked to the huge rocks and dragged their load from the quarries to the construction site. This was often a distance of 15 or 20 miles. They had no wheeled vehicles, and they did not use animals to pull loads. Under Pachacutec’s reign, the front wall and the first two outer enclosures of the fortress were completed.

Conquering the Chimú

During this time General Topac moved the army south where former allies were once again stirring up trouble. The Collas and the Cotapampas were



The Chimú decorated the walls of their fortresses. Chimú warriors are shown on the outside border of this wall.

demanding independence from the Inca nation. Aided by tribes not under Inca rule, the Collas started a rebellion. Topac's army successfully stopped it.

Then General Topac began again to expand the empire northward. There were many thousands in the Inca army. The soldiers were organized into companies made up of men from the same village. The troops gathered at specified points along the way to be joined by other companies. All the food they needed was stored in warehouses along the roads. The officials in charge of the roads they traveled saw that the warehouses were always filled. Corn, dried potatoes and meat were usually kept in the warehouses. This food could be stored for a year without spoiling. The warehouses also contained special clothing and weapons for either lowland or highland fighting.

The Inca army was well equipped and well supplied. It was usually successful. Before attacking, however, they tried to bring tribes into the empire by peaceful means. Inca ambassadors would be sent to explain the advantages of joining the Inca empire. To be a part of the empire would mean to have peace as well as plenty of food. Local rulers would be allowed to continue their rule under Inca guidance. Local customs and religions could also continue as long as they didn't conflict with the Inca religion or government.

General Topac conquered the highland tribes and nations as far north as Quito. Many surrendered peacefully but the Quiteños waged a long and bitter struggle before finally surrendering. Topac then marched his men southwest to the coast. Here was the Chimu kingdom, the last large nation that might be a threat to the Inca. This was an old and cultured civilization. The capital, Chan-Chan, was larger even than Cuzco.

Chan-Chan covered an area of 11 square miles, and was well-organized into family compounds. In this city were beautiful temples and parks, lush gardens, cemeteries, reservoirs, and artificial lakes. The Chimu, aware of the possibility of attack from



The Chimu lived in the coastal desert of Peru. Crops could only be grown if the land was irrigated. Why do you think the Chimu built their fortresses of adobe rather than stone as the Incas did?

the growing Inca empire, had built a fortress at the southern boundary to the city. General Topac surprised them, however, by attacking from the north. The war was short. The Chimu emperor wanted to fight until death, but was advised against it to avoid destruction. The Inca disturbed the Chimu very little. Aside from leaving some soldiers there and taking the sons of the rulers to Cuzco, they allowed the Chimu to live very much as they had.

Topac continued southward along the coast capturing more tribes until he had helped Pachacutec fulfill Viracocha's dream of an Inca empire. In the highlands, and along the coast for three thousand miles, there remained no tribe strong enough to challenge Inca supremacy.

The Festival of the Sun

Pachacutec was returning from his daily trip to the fortress. He looked down on the splendid city of Cuzco. The reflection of the sun made it look like a city of gold. Pachacutec thought that the capital



This sixteenth-century line drawing shows the Lord Inca participating in a sacrifice to the sun. During the Festival of the Sun a pure white llama was sacrificed.

city of the Incas looked as brilliant as the sun itself. He planned it that way because the sun god, Inti, was the most important god of the Inca people.

This reminded Pachacutec that the festival of Inti would be soon. For the Incas, who worshipped and lived by the sun, this was the greatest festival. It was always held in June on the shortest day of the year. The Lord Inca would have to ask the high priest exactly when the festival would begin. The Incas divided the year into 12 months, but they had no written calendar. The high priest kept the calendar by observing the changing arc of the sun. He watched this from towers that Pachacutec had built on the skyline. The position of the sun told the Incas when to start planting and they prayed to the sun to insure a good harvest.

In Cuzco, Pachacutec's wife and daughter arrived back at the palace. They had gone to visit the Virgins of the Sun who lived in the convent near



This woodcut shows the Lord Inca drinking chicha beer during the festival of the sun. On the morning of the festival the Lord Inca waited for the first rays of the sunrise to shine on to the golden walls inside the temple. Here he paid his respect to the mummies of his ancestors.

the Temple of the Sun. When Pachacutec returned he summoned his wife to him. He wanted a report on conditions in the convent. He also wanted to know how preparations for the great festival were progressing.

Only Virgins of the Sun could prepare the sacrificial garments, bread, and drink used in this great festival. The Virgins were considered the brides of the sun and could make sacred objects. Some of these girls were selected from the provinces because of their beauty. Some were daughters of the noble families. These women were not allowed to marry and spent their lives as devoted servants of the sun.

Pachacutec's wife sat before him. Her daughters stood behind her. She related to him all she had seen on her visit to the great convent. The Virgins were spending their days spinning, weaving, and sewing royal garments for them to wear at the festival. She assured her husband that all sacred work would be completed in time for the festival.

Three days before the festival all fires in the city were put out. The people fasted. On the third day, Pachacutec led a procession of his relatives out of the palace. They were arranged by rank as they walked to the Square of Joy. There they took off their shoes, turned to the east, and waited for the sun to rise. As the sun appeared, they knelt down and blew kisses toward it in appreciation and affection.

The high priest brought a precious stone from the temple. It was curved and transparent. Using it to focus the sun's rays on some straw, he started a fire—a gift from the sun. Burning twigs from this fire were used to light other fires in the city once again. People cooked stews. A llama was sacrificed and pieces of the meat were added to the stews. Sacred bread and chicha beer were brought out and the feast began.

Pachacutec was glad as he watched the celebration in his magnificent capital city. He was getting old now and soon his son, Prince Topac Yupanqui, would become the tenth Lord Inca.

The
Nabuco
Family
of
Colonial
Brazil



Traveling to the Nabuco Plantation



In the early morning a steady stream of guests moves slowly down the narrow dusty path toward the plantation of Senhor Enrique Nabuco. Today the sugarcane harvest begins. All of Senhor Enrique's relatives and friends from the neighboring plantations have been invited to the blessing of his sugar refinery. Each year the blessing of the refinery and the workers marks the beginning of the harvest.

Some of the travelers lie in hammocks suspended by poles and carried by slaves. Slaves hold parasols over the men to shelter them from the sun. Leather canopies with curtains hanging down on both sides shelter the women. Others travel in softly padded carts pulled by oxen. Carts carrying bundles of clothing and jewelry follow them. At the end of the procession young men race their Arabian horses along the path. At intervals they slow down to allow the rest of the procession to catch up with them.

Senhor Enrique's plantation is located in Pernambuco, a part of the Portuguese colony of Brazil. In 1500, Portuguese explorers discovered Brazil.



The plantation owners of colonial Brazil used men as well as animals to transport people and goods over long distances.

Other countries, such as France, were also interested in this new land. Because the king of Portugal wanted to keep the new colony, he divided Brazil into sections in 1533 and gave the sections to rich men who were loyal to him. The sections of land were called captaincies. The men who received the land promised the king that they would develop the land and defend Brazil against any other country. They built churches, imported tools and provided protection for the settlers against Indian, English, French, Spanish, and Dutch raiders. The settlers in Pernambuco quickly cleared the tropical forests away from the rich, dark fertile soil and planted sugarcane. Sugarcane was known to grow well on the islands in the Caribbean. As this land was similar, the planting of sugarcane spread in Pernambuco and produced rich harvests. For four generations Senhor Enrique's plantation had produced good harvests and supported the Nabucos well. Now, 100 years since the first crop was planted, the land is wearing out and each year the sugarcane harvest yields less sugar.



Indians, living along the coast of Brazil, greeted the European settlers. The Europeans forced the Indians to work for them. Later, Africans were brought as slaves to work on the plantations.

Arrival at the Plantation

From the main gate of the plantation the visitors can see the great manor house. A chapel is connected to one end of the house. Both buildings are built out of stone and cement. The mansion is a long two-story building. On the first floor are many living rooms, bathrooms, and dining rooms. On the second floor are the many bedrooms for the family and guests. Beautiful gardens surround the house. There are trees imported from Asia, Africa, and Europe, mixed with native palm trees. Fish ponds, fountains, and bird houses fill the front lawns. Behind the manor house are the slave quarters, the stables, the sugar mill, the boiling huts, the warehouses, the stock pens, the distillery, the pastures, and the river.

The slave houses in the first row that face the rear of the manor house are well constructed. They are made of bricks which are white-washed regularly. The slave foremen and their boss, the overseer, live in these houses. One of these houses

serves as an infirmary for slaves who become ill. Another house is a stockade which is used to lock up slaves who have disobeyed orders.

The slave quarters behind these have mud walls and thatched roofs. The walls were plastered when the huts were built, but after many years the plaster and mud have washed away and holes have begun to appear in the walls. These holes are hiding places for scorpions, flies, lice, ticks, and rodents.

Senhor Enrique greets his guests in the large entrance hall. He instructs his chambermaids to show the senhores to the guest rooms. The senhores are followed by their own slaves who carry the baggage and prepare baths for their mistresses. A cool bath and fresh clothes are a great relief after the uncomfortable journey in the covered hammocks. The men remain downstairs talking about this year's sugar crop.

The furniture in the manor house has been imported from Europe. Brazilian rosewood was used

The buildings on this sugar plantation were built during the colonial period. You can see the slave quarters in the foreground as well as the chapel, manor house, and kitchen in the background.





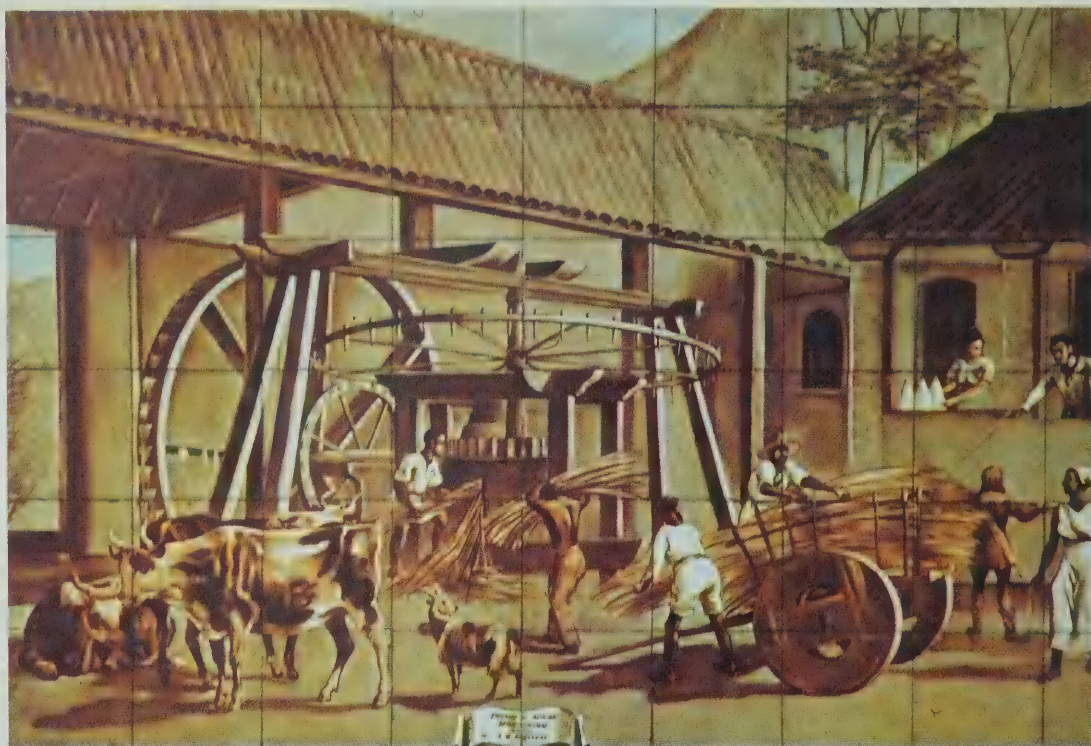
to make the fine tables, buffets, and chairs. But it was carved in Europe and inlaid with marble from Africa. The drapes on the windows are made of finely woven brocades. Many of the walls are covered with tapestries and oil paintings. Crystal chandeliers hold the candles which light the halls at night. In the bedrooms silk curtains hang from the canopies over the beds. The sheets are satin. The doors are fastened with gold latches.

Blessing of the Refinery

The blessing of the refinery begins with mass. After the guests have had time to change clothes and bathe the chapel bell rings. It announces the beginning of mass. All the guests, Senhor Enrique's family, and many of the slaves enter the chapel.

Father Leonardo Pardo, who lives on the plantation, celebrates the mass in Latin. After mass he leads the people in a slow procession to the sugar mill. The gentlemen wear broad brimmed hats to protect them from the sun. The ladies wear long black lace mantillas. As they walk, they hear the younger slaves, excited by the prospect of the evening dance, shout "hurrah!"

When they reach the sugar mill, the foreman has two bunches of sugarcane each tied with a red ribbon. He gives one bunch to Senhor Enrique and



the other to Father Leonardo. The four slaves who feed the cane into the rollers of the mill stand next to the Master waiting for the priest's blessings.

The workers would be afraid to begin the harvest without the blessing. Feeding the rollers of the sugar mill is a very dangerous job. Sometimes a slave's hand is caught. When this happens a long iron rod is used to pry open the rollers. If the slave's arm is too mangled to be saved, it is cut off with a hatchet.

The priest reads several prayers from his missal. Between the prayers he takes his bundle of sugar-cane, dips it in a vessel of holy water, makes the sign of the cross and sprinkles holy water on the sugar mill, on the guests, and on the slaves standing nearby. The other slaves crowd forward so that they too may be touched by the drops of holy water.

When the prayers are finished, the procession moves to the stone building where the sugar juices



Slaves prepared all the food for the plantation owner's family. These women are making molasses candy in much the same way as it was made during colonial times.

are boiled. The priest blesses the sugar-boiling equipment. Then the procession of people finally returns to the mill. The Master tells the slaves to let the water from the stream fall on the water wheel. As the water wheel turns, the rollers begin to move. The bundles of cane held by the Master and the priest are placed in the mill first and the harvest begins.

The Celebration

The Nabuco family and their guests return to the house to eat dinner. The Master of the house has ordered the finest food to be prepared for his guests. The cooks have been making candy, jellies, and pastries for weeks. Yesterday the slaves began slaughtering pigs, chickens, calves, and turkeys. They have been roasting the meats behind the manor house since morning. The guests will also be served Portuguese wines, olives, and cheeses.

Normally, the people of Pernambuco eat dried fish instead of fresh meat. The planters import as much food as possible, but most of it rots or loses its food value before it reaches the port of Recife. They seldom grow fruits and green vegetables because they use all the land for sugar cane. The families have learned to use manioc flour and corn of the Indians. They have also learned from the African slaves to cook with spices and hot peppers. The poor quality of food and large amounts of sugar in the diet causes many health problems.

The blessing of the refinery is a special occasion. The rosewood table is covered with delicate linen and set with the finest silver and china. The guests are seated at the table and the slaves serve the feast. In between courses, a small group of slaves sing Portuguese songs. After the banquet, the women return to their rooms to rest and to dress for the evening ball. The men retire to another room to smoke cigars and play cards before changing their clothes.

At dusk the gentlemen and ladies of the house gather in the ballroom. They wear silks from Italy

and gold cloth from France. The women wear necklaces, bracelets, and combs made of gold and precious stones.

An orchestra of black slaves provides the music. The ballroom floor is crowded with men and women dancing the latest European dances.

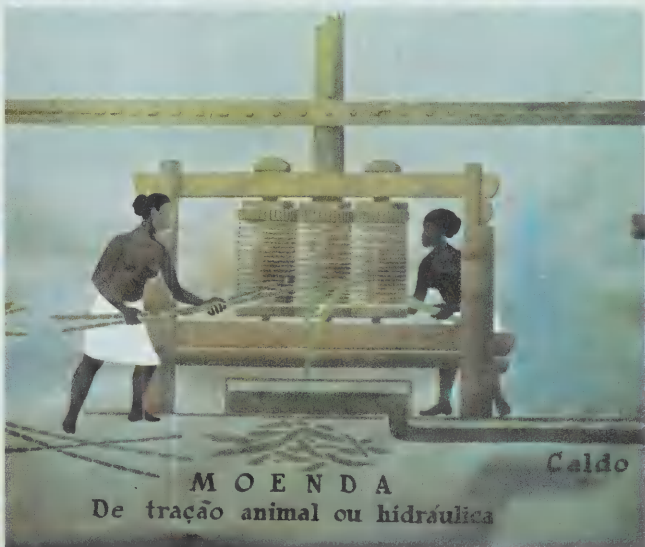
Meanwhile the slaves who have been busy with the first day's harvest, return to their huts from the fields and the sugar mill. They bathe in a nearby stream and put on coarsely woven, home-made cotton clothes.

Soon a big bonfire is blazing in front of their huts. They begin singing a song with many verses. Their musicians play a drum made out of sheep skin, a guitar, and a bow shaped instrument with one string that is played with a piece of coconut shell. A group forms a circle and one of the men jumps into the center and begins to dance. Soon he chooses a woman to join him. Gradually other couples join in. They continue dancing and eating food left over from the manor far into the night.

Working on the Plantation

The slaves awake early in the morning and go outside their huts to eat their morning meal of leftover bean cakes and stew. When they finish they go to their assigned jobs. The harvest of sugarcane and the making of sugar take the work of many slaves. The field hands cut the sugarcane with large double-edged knives. They load the freshly cut cane into carts. The drivers ride the carts to the mill. At the mill slaves tie the cane into bundles. The bundles are fed through the mill rollers one at a time. Women waiting on the other side of the rollers catch the cane and return it to be fed through again.

The cane is rolled five or six times before all the juice is squeezed out. The juice drips into a wooden trough which runs into a large iron tub in the boiling house. When the tub is full, the juice is poured into a boiler which sits on top of a wood-burning stove. Slaves keep the fires burning so that the



sugar boils. The hot climate and the heat from the fire exhaust the workers quickly. Their job is one of the most difficult on the plantation.

When the sugar has cooked long enough, it is poured into copper pots and later into jars for cooling. When the syrup reaches the right thickness slaves carry the jars into the warehouse. Later the sugar is dried in the sun and stored in large wooden chests, which weigh over 1000 pounds each. Later the sugar is shipped to Europe to be sold.

Another group of slaves works in the distillery making rum. Some of this rum is exported to Europe along with the sugar. The rest is kept for the Master's household and, on special occasions, for the slaves.

Other slaves take care of dairy cattle, oxen, horses, chickens and other animals. Several slaves spend all of their time caring for the Arabian horses that belong to the Master and his sons.

The most highly skilled workers on the plantation are the artisans. The bricklayers construct the buildings. The blacksmiths shoe the horses and make the tools used in farming and cane production. The potters make dishes and bowls. Carpenters construct buildings and make the carts that carry the cane and the troughs for the boiling room. The barber cuts hair and pulls teeth. The cooks and housemaids handle their everyday responsibilities in the manor house.

In addition to their regular duties the slaves and even the Master's family must defend themselves against attacks by hostile Indians, bands of runaway slaves, thieves, and pirates who sail near the coastline ready to rob plantations.

Years ago when these attacks were more common, the planters hired Indians to patrol the plantation and fight off attackers. Today everyone on the plantation carries a long knife for protection against deadly snakes and intruders.

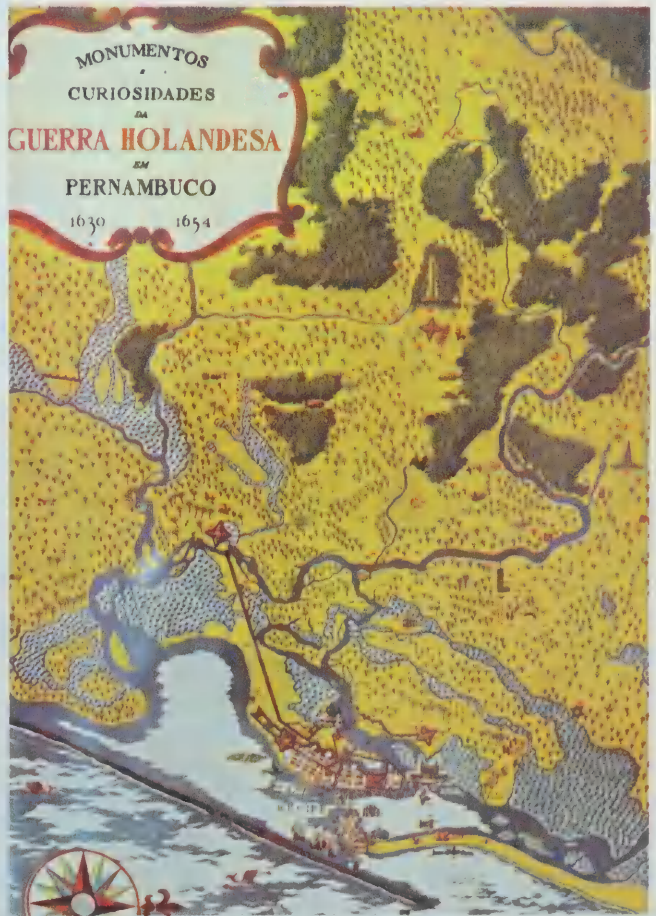
The Confederation of Palms

Not far from the Nabuco plantation, in a less populated area of Pernambuco, a group of about 30,000 people settled. They lived in a fort that had been constructed by runaway slaves and others who had escaped from the plantations and Portuguese towns over the years. Long ago the first runaway slaves lived in the Palm Forests, which were the uncleared lands of Pernambuco. The plantation owners never bothered these slaves. The slaves used the wood of the palm forest to build their houses, to make furniture, and to kindle their fires. They planted

bananas, manioc, and other crops.

In 1630 Dutch soldiers attacked Pernambuco. The planters left their plantations to fight the soldiers. In their absence thousands of slaves left the plantation for the forests. Not only slaves, but Indians, war deserters, and common criminals went to the forests.

These people organized themselves, and elected a chief. They called themselves the Confederation of the Palms, and chose their chief for his skill and courage. All the people obeyed the chief because he was a just leader. The discipline of the Confederation was strict. If anyone was caught stealing or murdering he was sentenced to death. If a person tried to desert, he was killed.



This map was drawn during the Dutch occupation of Pernambuco. The dark green areas are the palm forests where the Palmares lived.

The men of the Confederation built a fort with double walls made of hard wood. At three places in the walls they built gates. A company of men defended each gate. Inside the fort were four square miles of land, a lake, many streams, and wells with fresh drinking water. At one end of the fort was a high mountain. From its top the people could see the villages and plantations of the other areas of Pernambuco.

From time to time the people of the Confederation would raid Pernambuco plantations. The palace of the chief was furnished with loot taken in these raids. The highest ranking Palmares wore stolen Portuguese clothing. The raiders also stole slave women so that the men would have wives. Sometimes they kidnapped the wives and daughters of the planters and ransomed them for weapons, gold, and money. Slaves captured in the raids became slaves of the Palmares. The Confederation also had many smaller forts which were scattered throughout the forests to protect their plantations.

After the Portuguese had defeated the Dutch, government officials and planters saw that the power of the Palmares was growing. Confederation attacks on the plantations were becoming bolder. The government sent several small expeditions to destroy the Confederation but the expeditions failed. In 1693 they sent an army of 6000 men to destroy the fort.

The army marched through the forest for 25 days. The Palmares, aware of the attack, burned everything outside the fort that could feed or aid the approaching army. When the army arrived, they made camp in front of the main fort. The soldiers used ladders to try to climb over the walls. But the Palmares drove them back with guns and by dumping boiling water and hot coals on them. Many men on both sides were killed.

After several days the army still could not cut through the heavy gates. The Palmares' food supplies grew low. But the Palmares kept hoping that the soldiers, who were sick and hungry, would turn back. When fresh supplies came to feed the army,



The coastal road to Olinda goes through small villages such as this one. Some of the houses along this road were built during the colonial period.

the Palmares' hopes were destroyed. The army attacked once more, and finally tore the gates down.

The Palmares fought hard. When the chief saw he was losing the battle, he and 200 of his followers killed themselves by jumping off the mountain rather than be captured. All the survivors were taken into slavery. One-fifth of the captives were given to the royal government of Portugal. The rest were divided among the soldiers, many of whom were planters. The women and children were allowed to remain in Pernambuco. The new slave owners separated the men from their families and sent them to plantations far from Pernambuco. The Confederation had lasted for 60 years and the Portuguese officials did not want it to start again.

A Trip to Recife

Senhor Enrique and his sons ride out of the plantation. They trot their horses down the dusty path that leads to the coastal city of Olinda and the port city of Recife. Paulo, the oldest son, is going on a business trip with his father. They will see the sugar merchant to discuss the sale of this year's crop. They will also buy supplies imported from Portugal.

Eduardo, the youngest son, is returning to his

boarding school in Recife. Senhor Enrique wants his sons to have a good education. His father did not send him to school. He was taught by a priest living on his father's plantation. He did not learn enough arithmetic to keep the financial accounts of the plantation in order. Senhor Enrique employed a Portuguese bookkeeper until Paulo was old enough to keep the accounts. Outside of learning to keep accounts, there is little reason for a Brazilian to learn to read or write. There are no newspapers printed in the colony. The books and newspapers imported from Portugal do not deal with Brazilian life. The books available locally include the lives of the saints and collections of sermons and letters written by Portuguese officials, but these are of little interest to the planters and the merchants.

Only the sons and daughters of rich planters and merchants attend school. The schools are run by priests and nuns. There are boarding schools and day schools. The best students go to Portugal to study in the University of Coimbra. Most of them study law or medicine.

When a planter has many sons, the oldest son usually inherits the plantation, the middle sons enter military service, become doctors, lawyers, or government officials. The youngest son usually enters a seminary to study for the priesthood.

The planters send their daughters to schools run by nuns to receive religious instruction as well as lessons in etiquette, embroidery, and the other skills they will need as mistresses of households.

Sometimes a planter sends a slave child to study with his sons. When the Master dies, it is the custom to give the slave his freedom. A freed slave with education can become a clerk, storekeeper, or assistant to a wealthy sugar broker or banker.

Recife

On the way to Recife, Senhor Enrique and his sons stop in Olinda. They check to see if their townhouse is being properly cared for. Olinda is only a

few miles north of Recife. The Nabuco family moves to Olinda each year during the rainy season from February to June.

After the Portuguese settled Brazil, Olinda was the center of all financial activity. When the Dutch soldiers attacked Pernambuco in 1630, they burned Olinda. The Dutch then set up Recife as the new capital city. Recife became very wealthy and powerful.

Although the Dutch were thrown out of Brazil, Recife still remains a rich merchant city. The once powerful city of Olinda is now a winter home for wealthy planters and their families. The planters still consider Olinda the real capital, while the merchants are determined to keep Recife the capital city.

After checking the house, Senhor Enrique and his sons continue on to Recife. Since there are no hotels or inns they plan to stay with relatives. They hurry to arrive before dark because the streets are not lighted and are full of ruts, mud puddles, and

This picture of Olinda was painted at the time when Olinda was still the financial center of Pernambuco.





garbage. When the merchants go out at night they have one of their slaves walk in front of them carrying a lantern.

Although it is summer, the climate of Recife is comfortable. The sea breezes begin in the late morning and last until midnight. Then, the land breeze sweeps over the town until morning.

After a good night's rest at the house of Senhor Enrique's nephew, the Nabucos go to the monastery of São Francisco. This is where Eduardo will live and study during the year. Senhor Enrique hopes that his son will become a priest, but he will leave the decision up to Eduardo.

The Sugar Merchant

After leaving Eduardo, Senhor Enrique and Paulo go to the financial district in Recife. There they will meet with Alfonso Nunes, a sugar merchant. They ride across the bridge. As they near the wharves they see slaves unloading ships from Portugal. The slaves sing African songs as they work. They pass import shops selling tea, hats, silks, offices of bankers and sugar merchants, and the slave market.

Black girls balance trays of candy and pastry on their heads. The voices of people selling their wares, fill the air. Oxcarts filled with chests of sugar and jugs of rum rumble along the streets. Black women wash clothes at the public fountains. Slaves transport wealthy gentlemen in hammocks.

Finally, Senhor Enrique and Paulo arrive at Senhor Alfonso's office. The sugar merchant is a Portuguese-born immigrant. As a young man he was a trader who made his living going from plantation to plantation selling household goods. He bought the goods from an importer. Later, he began buying goods directly from Europe. After he saved enough money he began buying sugar from the planters and selling it in Portugal. In the beginning he made large profits on his sugar trade. Today European merchants are buying sugar from the West Indies, as well as Brazil. And the profit from Brazilian sugar has dropped.

Senhor Enrique owes Senhor Alfonso a great deal of money. Every year the sugar merchant loans the planter money before his sugar is sold. When the price of sugar falls Senhor Alfonso gets less money for the sugar than he has already given Senhor Enrique. The only way Senhor Alfonso could get his money would be to take Senhor Enrique's land, but the government of Portugal has made it illegal for merchants to seize a planter's land for nonpayment of debts. So year after year the planters owe more money to the merchants.

Some planters arrange marriages between their daughters and the merchants to avoid paying their debts. In this way some of the Portuguese merchants who usually start out poor and are not highly respected members of society become part of the plantation society. Other merchants often purchase plantations when they are rich enough and become planters.

Senhor Enrique has come to ask Senhor Alfonso for payment in advance on this year's sugar crop. He tells Senhor Alfonso that his sugar crop is very good this year. He will have 80 chests of sugar.

Senhor Alfonso explains that there is a risk involved. Because of the good weather, all the planters have good sugar crops. As a result, there will be much sugar to sell and the price will probably drop. Senhor Alfonso suggests that Senhor Enrique could cut down on his expensive way of living. He also says he has too many slaves to support. Also Senhor Enrique could stop giving so many parties and buying such expensive European goods. Senhor Enrique argues that, indeed, he needs more slaves to help with the harvest. Also, the Nabuco family has always provided hospitality for their guests and must continue to celebrate marriages, christenings, and holidays in the proper way. After a while, Senhor Alfonso decides to give Senhor Enrique the money he requests.

When their business is finished, Senhor Alfonso asks Senhor Enrique if he has heard about the trouble between the cities of Olinda and Recife. For one hundred years, the city of Olinda has in-



Recife had become the financial center of Pernambuco. The waterfront was one of the places where the merchants transacted their business.

cluded Recife. When Olinda was a powerful city, and Recife was small this was proper. But now that Recife is stronger, the people of Recife want to be independent. The planters who control the governing council for Olinda have refused to let the Recife merchants run their own city. Senhor Alfonso warns Senhor Enrique that there will be trouble if the planters on the council do not change their minds.

"After all," he says, "the planters need the merchants. It is the merchants who have the money and the planters are already in debt to them. If the merchants get angry and refuse to buy the sugar, what will happen to the planters?"

Senhor Enrique argues that it was the planters who first settled the area. It was their sugar that made the merchants rich. "Don't the merchants owe the planters some respect?" he asks.

The Slave Market

Senhor Enrique had planned to use part of his money to buy more slaves. He and Paulo walk to the wharf where the slaves are for sale. The slaves are brought from Africa where they were captured



The old slave market in Recife is now a market area with little shops.

by slave traders. The traders bring them to the west coast of Africa where Europeans pay the traders Brazilian sugar, rum, manioc flour, and goods from Europe for the captured Africans. Men, women, and children in great numbers are squeezed on to cargo ships. The voyage from Africa to Pernambuco takes 35 days. Some of the Africans die because of the terrible conditions on the ship. Others kill themselves rather than become slaves.

The slaves are from different tribes in Africa. Some have been teachers or religious leaders in their own country. Their language and customs are different from the people of Brazil. The goal of the planter is to have them work in the fields, mills, or manor houses. But he also sees that they learn to speak Portuguese and to follow the Catholic religion.

When Africans are brought to the plantation, they live with slaves who have been there a while. The older slaves teach the Africans what their new



The side walls of the manor house chapel were covered with gold altars dedicated to saints. People would light candles in front of their favorite saints to ask for special favors such as protection from illness.

life is like. Eventually, they learn to do their work, to obey, and to live the new life of a slave.

After looking over the slaves who are for sale, Senhor Enrique decides to buy five “pieces.” A young man equals one piece. Three older men and one child equal two pieces. Senhor Enrique decides to buy three young men who appear strong. The last two pieces he buys include two women and two male children. With their business completed, the Nabucos prepare to return to the plantation.

The Manor House

Senhor Enrique awakens early in the morning on the plantation. His personal servant lays out his clothes after searching for poisonous insects in both the clothing and boots. The servant polishes Senhor Enrique’s boots, gets his bath ready, and helps him dress.

The women of the manor house are already up and dressed. Dona Teresa and her eldest daughter attend mass in the chapel. After mass the priest joins the adults of the family for breakfast. They have coffee, cakes, and cheese.

This morning Paulo announces that he is going to a neighbor’s plantation. He will watch a cockfight and play cards. Senhor Enrique decides to check his plantation. He orders his horse and his son’s to be saddled and brought to the front of the house.

The overseer of the plantation goes with Senhor Enrique on the inspection tour. They ride to the fields, the mills, the boiling house, and the stock pens. At each place Senhor Enrique talks to the slave foreman in charge. Then he tells the overseer to make sure that the foremen carry out his orders.

In the manor house, slaves dress and feed Senhor Enrique’s grandchildren. These slaves or nurses care for the children all day. They entertain the children with stories and songs. Often they make toys for them. At night the nurses sleep on the floor next to the children’s beds. It is most important that the women who work in the house be healthy,

speaking Portuguese, and practice the Catholic religion. These women are often respected and treated especially well by the rest of the slaves. Many are eventually granted their freedom.

The nurses, the ladies of the house, and the children spend their mornings in one of the large living rooms. Sometimes Dona Teresa and her daughter-in-law Dona Maria embroider altar cloths or make lace. This morning they lie in hammocks and talk about moving the household to Olinda in January. A housemaid fans them to keep the flies away.

Dona Maria was married to Paulo when she was 14 years old. Dona Maria is Paulo's second wife. His first wife died when she was 15 years old. Dona Maria is a strong woman and has given birth to eight children. Five of them are still alive.

When a baby dies, everyone is sad, but they know there will be more children. Sometimes a mother blames the death of a child on the hot climate, or a nurse who doesn't keep things clean. She may also suspect that witchcraft has caused her baby's death. To protect against this evil, the mother might wear alligator's teeth around her neck.

Slave babies die even more frequently. They have to be strong and healthy to stay alive. They live in the mud huts and their mothers have little time to care for them. They are often fed rough food and are not bathed properly. Their mothers have to work in the fields all day and often leave



Hammocks were placed in many rooms of the manor house. The hammocks could be moved from inside the house to outside.



the babies alone in hammocks or on mats in the huts. Some mothers carry their infants on their backs while they work.

Dona Maria is 24 years old now. She is pale and overweight. Slaves do everything for her. When she goes outside she is carried in a hammock. She eats a lot of cake and candy. Many of her teeth are rotten, some of them have been pulled.

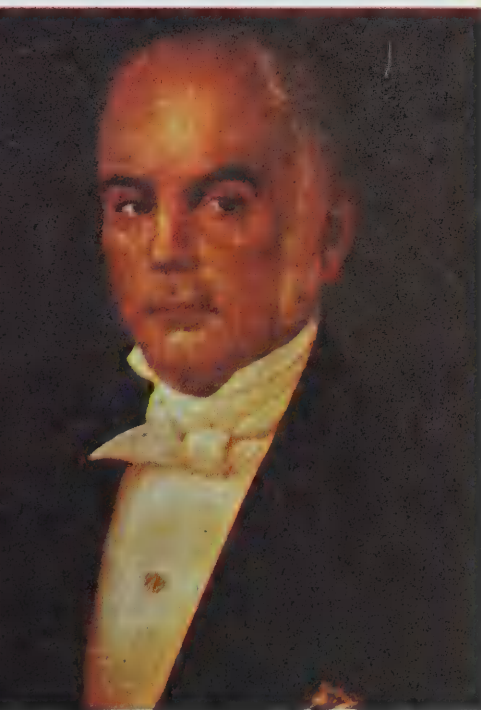
As Dona Maria and Dona Teresa talk the nurses entertain the children. One nurse has a parrot perched on her hand. The children laugh as she makes it squawk. Young slave children are brought to the manor house to play with the grandchildren. Because the grandchildren always have their way, the slave children know they must play whatever game the grandchildren choose.

The life of a planter's son is an easy one. He is tutored by the priest who lives on the plantation. He races horses and swims in the rivers. Some days he watches cockfights, plays cards with the slaves in the sugar mill, or lies in his hammock and does nothing.

At two o'clock in the afternoon Senhor Enrique returns from his inspection of the plantation. The family sits down to eat. A white linen tablecloth is laid at one end of the long dining room table. The maids serve dried meat mixed in manioc flour paste. There are biscuits, red wine, and sweet cakes. The children eat in another room with their nurse and the slave children.

After dinner, Senhor Enrique dresses in a long dressing gown and a pair of slippers. He lies down in a hammock in the dining room to smoke a cigar. One slave fans him while another searches for lice in his hair and beard. Eventually he falls asleep. The women relax in the same room. Some fall asleep. One sews, another plays with her small dog.

Several hours later a visitor rides up to the manor house. The women leave the dining room for an adjoining room. They do not visit with guests except on special occasions. Senhor Enrique welcomes the visitor who is his friend, Senhor Joaquim. A slave shows Senhor Joaquim to his room.



He gives him a silver washbasin, a pitcher filled with warm water, and linen towels.

Senhor Joaquim once was wealthy. Now he is poor. He had borrowed so much money from merchants that he had to sell his land when his sugar crops were bad and the price of sugar fell. He travels from plantation to plantation, living on the hospitality of old friends and relatives. He pays for their hospitality by bringing the latest gossip from other plantations. He plays cards with the Master of the plantation and tells stories during dinner.

While Senhor Joaquim is washing, the overseer of the plantation rushes into the living room. He tells Senhor Enrique that two slaves have had a fight. One slave has a serious knife wound. Senhor Enrique goes immediately to the infirmary building. If this field hand is seriously hurt, the planter will have to buy another slave to replace him. When he reaches the infirmary he finds that the slave has a deep cut. A foreman has stopped the bleeding and it looks as if the slave will recover unless the wound becomes infected. Senhor Enrique is very angry because the hurt slave cannot work for several days. He orders the other slave whipped as a punishment.

As Senhor Enrique walks back to the house, he meets Paulo returning from his visit. After explaining to him what has happened, Senhor Enrique tells Paulo to ride out to the fields and watch the slaves. He warns his son to watch carefully. Some of the slaves may be angry because of the punishment he ordered for the slave.

In the evening Senhor Enrique sits down to dinner with Paulo, Father Leonardo, and Senhor Joaquim. The men eat alone. The women do not eat with the men unless they are relatives. After dinner the men sit on the front porch smoking cigars and drinking rum. Senhor Enrique asks Senhor Joaquim about the trouble between Olinda and Recife. Senhor Joaquim has heard that the people of Recife are not happy. They still want to be separate from Olinda. He thinks there will be trouble when the planters move to Olinda in the winter.



The Move to Olinda

The sugarcane is harvested by December. The family celebrates Christmas at their plantation home with friends and relatives. They move to Olinda in early February and stay until June. Most of the wealthy families move to Olinda for the beginning of Carnival. Carnival, which occurs just before Lent, is one of the most exciting holidays of the year. The planters hold masked balls and expensive banquets. Only at balls and large parties do the women talk with men who are not their relatives. The young men flirt with the girls they wish to marry.

Lent is the 40 days before Easter. When Lent begins, the slaves whitewash the townhouses, and hang black and purple drapes from the balconies. During Lent, the people eat simple meals and give up some of their pleasures. There are no celebrations. They ask God's forgiveness for their sins. There are religious processions during the last

week of Lent. Important people such as the governor of Pernambuco or the bishop join the processions. Easter Sunday feasts mark the end of Lent.

Recife Receives Township Status

This year Easter celebrations are spoiled by the conflict between Recife and Olinda. The people of Recife had asked the king of Portugal many times to make Recife a city. In the past he had refused. But finally he agreed. The king told the governor of Pernambuco to build a pillar for the square of Recife as a symbol that Recife is now a city separate from Olinda.

The governor is afraid of the planters in Olinda. The planters will lose prestige by the king's decision. They will also lose tax revenues from the wealthy merchants of Recife. The governor has the pillar built in secret. In February he has the pillar moved to the square. This is the first time the planters learn of the king's decision. They are very angry.

The governor must also decide how large the town of Recife should be. He gives Recife several districts outside of the city. The planters become even angrier. They assume that the merchants have bribed the governor to give them this much land as part of Recife. A group of the planters ride to the governor's palace. The men warn the governor, "If you can erect a pillar, we can tear it down. We threw the Dutch out of Brazil and we can certainly throw you out." The governor is terrified. Without thinking, he orders the arrest of several of the men.

The Assassination Plot

When the planters hear that the governor has arrested their friends, some of them meet and plan to kill the governor. The governor hears about the plan. To protect himself, he orders all the people of Pernambuco to hand over their weapons to the king's army. Because the planters need weapons to protect their plantations, many do not want to turn

them in. Some people hide their weapons and the collection of arms is only partially successful.

The governor, however, believes all weapons have been collected. He takes his daily walk as usual. Three men, their faces disguised by paint, hide in a house which the governor passes. As he walks by, shots ring out. The governor falls to the ground. The attackers rush out the back door of the house. Several men chase after them, but the attackers escape. They are recognized in spite of their disguise. The governor is seriously wounded. He is carried to his palace where doctors care for him. One of the attackers, pretending to be innocent, calls at the palace to show concern for the governor. As he walks in the door, he is recognized. He is arrested and put in jail. Later in the day, another attacker is captured. The others in the plot, fearful of being arrested, escape to Olinda.

The governor orders his troops to pursue the planters he suspects of plotting to kill him. The planters hide in a chapel in an outlying district. When the troops arrive, nearby planters come to their aid. The planters escape, but this battle marks the beginning of a war between the planters on one side and the people of Recife and the government troops on the other.

The Planters Capture Recife

In the battles that follow, many of the governor's officers who are relatives and friends of the planters surrender so that they can join forces with the planters. The planters' army wins several battles at first and pushes toward Recife which they are trying to capture. When they are near the city they send a message to the governor saying that they intend to take over Recife, free any prisoners he has taken, and then behead him. The governor escapes to an area of Brazil called Bahia which is to the south of Pernambuco.

Twenty thousand planters' troops enter Recife the next day. They tear down the pillar. They call the city officials to the square to see the broken

pillar. The soldiers ask, "Will any of you defend the right of Recife to become a separate city?" Nobody answers. They are all too afraid. The wealthy merchants give the victorious troops ammunition, food, money, and whatever else they desire.

The planters meet and decide to make the bishop of Olinda acting governor until a new governor arrives from Portugal. Letters are sent to the king in Portugal to explain and justify the actions of the planters. All the ships that sail out of Recife are checked to make sure that the king receives no unfavorable news about the planters.

For seven months the planters rule Recife. Life seems to return to the way it was when the planters were in control before, but the planters must feed and pay the troops who patrol the town. Many neglect the plantations. Weeds overgrow the fields. Slaves escape to the palm forests. To pay the soldiers the planters must go deeper into debt. Senhor Enrique is fortunate. Paulo runs the plantation in his absence. And, because the plantation is far from Recife it was not attacked during any of the battles. But the war is not over.

Ten soldiers of the Recife regiment are accused of a crime by some of the planters' soldiers. They are not guilty so they run away and hide. They realize they will be safe only when the planters are driven out of Recife. With the help of their friends they lead a revolt. They march down the streets crying, "Long live the King" and "Down with the Traitors!" Other troops stationed in the city dissatisfied with the planters' control, join the soldiers. The merchants are encouraged by the support of the troops and also join the revolt. The leaders of the revolt take over the forts and distribute arms, ammunition, and food to the soldiers. They draw up a proclamation. The last sentence reads, "Recife is a city." When the planters hear of the revolt, they order their troops to surround Recife. They stop food supplies from reaching the city. They prevent the governor of another part of Brazil from aiding Recife. But the merchants of Recife still con-

trol the port and they bring food supplies in by sea.

After three months a Portuguese fleet appears on the horizon. The king of Portugal has sent a new governor and more troops. The new governor supports the king's decision to make Recife a separate town and he has the troops to enforce his will. The war is over.

The planters accept the decision of the king. They will not go on fighting. The war has already been too costly for them. Many families that were wealthy are now poor. Some plantations were burned to the ground.

The Nabuco family is fortunate. Senhor Enrique returns to the plantation which Paulo has kept in good order. The family continues to live as they did before the war. They are still in debt to the sugar merchants and each year the price of sugar continues to drop. Over the years that follow, they lose their wealth, their power, and their high place of respect in Brazilian society. Gradually they are forced to give up their expensive parties, some of their slaves, and their expensive food and clothes. Finally the grandsons of Paulo abandon the plantation leaving the stone manor house to crumble away.

Many of the houses in Olinda were built during the colonial period. In the background is the port city of Recife.



People
of
Modern
Mexico



The Hernández Family



Red and white gladiola buds dotted the green fields where Luis Hernández and his three sons were working. The late afternoon air felt almost cold compared to the heat of midday.

Luis called to his son, "Diego, it is time to stop work. Collect the tools from your brothers and clean them off." Diego followed his father's directions. He understood that the hoes, knives, and shovels might rust if the moist earth was left on them too long. When everything had been collected, Luis and his sons picked them up and walked toward home, carefully crossing the one hectare, or about two and a half acres of land.

At home, Pilar Hernández was preparing supper. The sun had set and she knew that the men would return any moment. Pilar went outside to fill the water jugs so that there would be enough for her to cook with and for her family to wash. When she returned to the house, she began to wash the vegetables for their meal.

Luis and the boys arrived. As they washed, they told Pilar about a government worker who had visited the fields that morning. The man had inspected the flowers and said that he would return the following week to visit them again.



Luis Hernández hopes he will be able to build a larger house for his family next year. Right now he must spend most of his spare time helping his ejido become organized.

The Hernández family had moved to this farming community, or ejido, the year before. After several months of hard work they were finally beginning to see the results of their labor and enjoy life at the new ejido. That is, all but Diego, their sixteen year-old son. Diego had hoped his family would move to the city.

Diego admitted that this ejido was better. The one where they had lived before had lost all of its money because the soil could not grow any more crops. Each year the land had produced less corn and the ejido had made less and less money. When some members of the ejido wanted to try newer farming techniques, the older members had objected. They said that their fathers had done well without new inventions and they would continue to do the same. Soon, the ejido had gone broke.

Diego hoped that their new ejido would continue to do well. Many members of this ejido believed they should try new farming ideas. They were willing to use artificial fertilizers and they wanted to try growing more than just corn. They listened to the agricultural specialist when he told them that they could grow tomatoes, peppers, peanuts, and other crops with the proper irrigation.

"How much time before supper, Pilar?" asked Luis.

"Maybe a half an hour," replied Pilar.

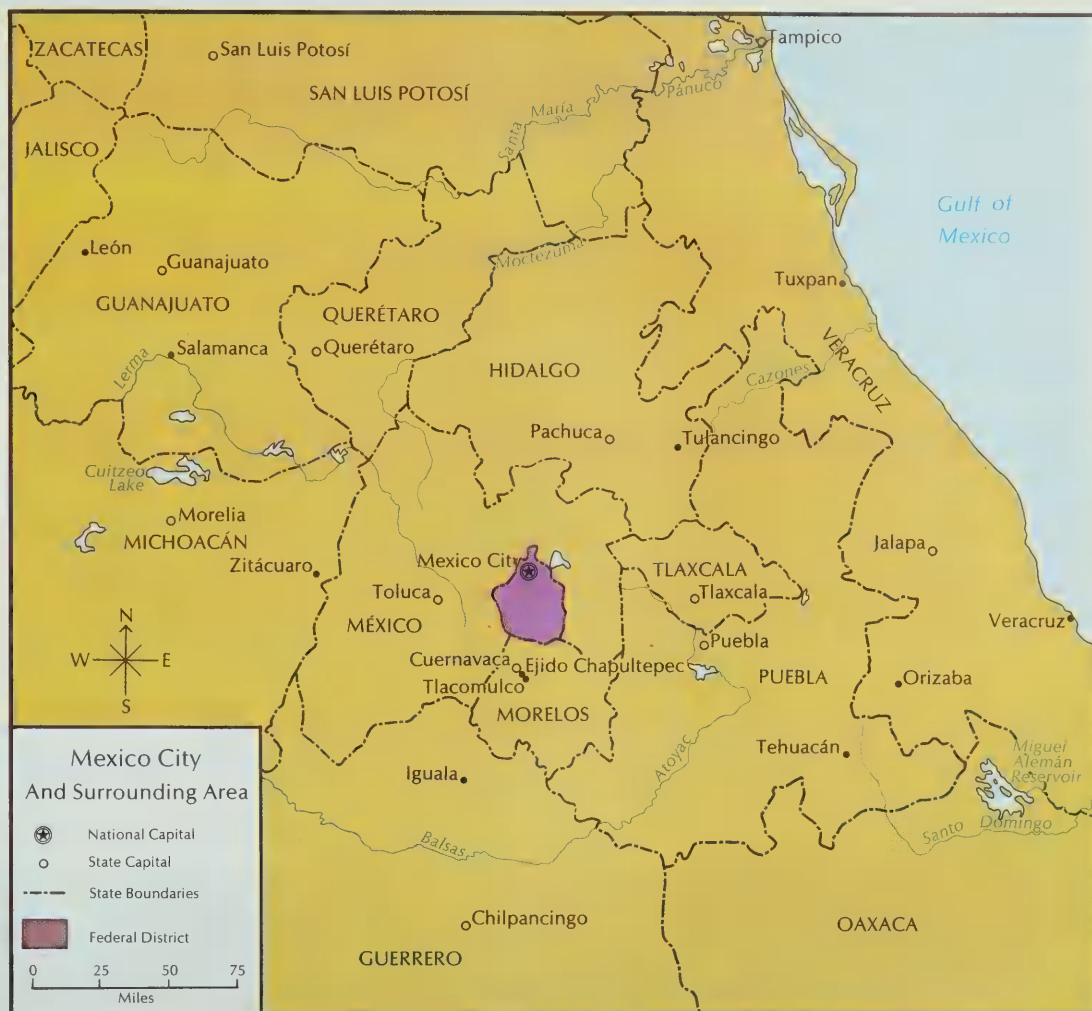
"Good." Luis dried his hands and walked to the other side of their one room house. Diego followed him while his two younger brothers, Juan eleven, and Paco eight, went outside to play.

Diego Expresses His Doubts

Luis picked up his tool box and began to fix a broken chair.

"Diego would you hold the chair while I repair it?" asked Luis. Then he carefully examined a broken leg of the chair and began to work.

"Papá," asked Diego, "don't you ever wonder why the people who lived in this ejido before decided to move away?"



The Hernández family lives in the Ejido Chapultepec. In what state is the ejido?

"I understand why," answered Luis. "Some left to take jobs in the city. The ones who stayed found that there were not enough ejido members to make the ejido work successfully. So they left to join other ejidos."

"Don't you ever wonder if the soil here is as good as people say it is?"

"I'm sure the soil is still very good. It has to be or else the government wouldn't encourage people to move in and develop the land further."

"The big cities need more food, Diego, so the government is trying to do everything possible to help us become a successful ejido. The government

Porfirio Díaz had been president for 32 years when an economic crisis came to Mexico. The harvests were poor that year and many people died of hunger. Below you see pictures of two well-known leaders of the 1910 Revolution. Emiliano Zapata at left organized Mexican peasants to fight for land reforms. Pancho Villa at right led bands of peasants against rich land holders. The aim of the Revolution of 1910 was social justice for all Mexican people.



will lend us money when we need it and continue to send us specialists to examine our crops. I'm sure this will be a productive ejido. But first, our community must become better organized. We have to prove that we can work together as a group and share responsibilities."

Then Diego asked, "Papá, why didn't we move to the city instead of another ejido? You have worked all your life as a farmer and things have never gone very well. The last time, we lost everything just because people wouldn't change their ideas. Why are you willing to start the same thing over again?"

Luis sighed. "My son, what would I do in the city? Why would I want to spend my time working at a job I know nothing about? No Diego, my life is too closely tied to the land. In the country, at least I can work at a job I know how to do well. Here, family and friends can work together and we can all share the profits. But most of all I own some of the land and one day, it will be yours.

"You know, Diego, long before the Spanish came, the land provided our ancestors with everything they needed. Not only were they able to find



After the revolution, the Mexican government sent workers to help the peasants build schools and improve crops and sanitary conditions. The government also sent teachers to work in the schools, and in general, to gain the confidence of the peasants. Who do you suppose are the people in the picture below?



food, clothing, and shelter on the land, but there was also much gold and silver.

"Then the Spanish came, and the land was slowly taken from our ancestors. It was not until the Revolution of 1910 that our people began to fight for what was rightfully theirs. Your grandfather fought in that revolution, Diego, so that his children could have land. How can you ask me to leave the country?"

"I understand what you are saying, Papá. What bothers me is that the land you speak about is still not really ours. With the ejido system our family has to depend upon other families as well as promises from the government. If either fails to cooperate, we lose out and have to move again. Isn't that right, Papá?"

"That is true Diego, but we must have trust that everyone will do his part. We should never begin something believing that we are going to fail."

Juan entered the house and shouted, "Papá!" Tonight is Roberto García's name-day party. You haven't forgotten have you?" (A name-day party is a celebration that dates back to ancient times in Mexico. Many children are named after the day they are born, according to an ancient Indian calendar.)

"Of course I haven't forgotten. We will go as soon as we finish supper and you and your brothers have helped your mother."

Duties of an Ejido Family

The next morning, Pilar was the first to awake in the house. She walked quietly, being careful not to awaken her husband and her sons who were still asleep on their straw mats.

Pilar walked over to the woodpile where she selected the small sticks that Paco and Juan had collected the night before. Then she placed the dry wood within the circle of stones that served as their fireplace. She started the fire, filled the coffee pot with water, and threw some coffee beans in the pot to boil.



While Pilar prepared breakfast, Luis and the boys got up. Soon after, Paco and Juan went to the nearby stream to bring back buckets full of water. When they returned, Pilar was ready to serve her family hot coffee, tortillas, and some beans that were left over from the night before.

Luis and the boys ate quickly so that they could arrive at the field early. They wanted to cut the flowers before the sun forced the buds open. Then the flowers would still be fresh when they were

taken to market.

The Hernández family had decided to plant flowers this year because the seeds were not very expensive and they grew quickly. Next year, if all went well, they would plant corn too. Pilar also wanted Luis to plant some tomatoes for the family. Then she could sell whatever tomatoes they did not use themselves.

Luis paid a man from another community to take the bundles of flowers to Mexico City. He would make more money if he sold the flowers himself, but the ejido did not own a truck yet. The money Luis and the other families earned was divided up among the members of the ejido. Any extra money was placed in a treasury to buy things for the community.

When Luis and the boys left, Pilar made the bed, and put away the straw mats the boys slept on. Then she washed the dishes and left the house to feed the turkeys, geese, and pigs. While she was outside, Pilar picked some flowers to put in front of the small altar dedicated to Saint John. Then she returned to sweep the floor of the house and get ready to go to market.

Community Plans

The market was about a 25 minute walk from the ejido. As Pilar walked along the dusty road, she met her friend Vera who was walking in the same direction.

The two women greeted each other and continued walking together. They were passing the fields where the men worked when Pilar said to her friend, "You know, Vera, I've been concerned about our ejido school. When do you think it will be finished?"

"Ah, who knows?" replied Vera. "Besides there is too much work to be done in the fields. The children can't afford to waste their time in school all day."

"What do you mean by that?" asked Pilar. "Do you want your children to grow up not knowing



The three men in the above picture represent the city worker, the military, and the farm laborer. What idea is expressed in this picture?

Pilar washes her clothes in a nearby stream.



how to read or write? Don't you remember what that man from the government told us? He said that if the ejido system is ever to work, our children must be able to deal with modern problems. They will have to understand how to read contracts and keep accounting records. He said that someday, it will be our children who feed the people of Mexico."

"Ah, where do you get your ideas?" asked Vera. "What happens when they go to school? They get ideas that make them want to leave the ejido and go to the city. Schools teach them to be dissatisfied with our way of life. Just yesterday my son told me that he wants to become a teacher, and that he is tired of working in the fields."

"What is wrong with his wanting to be a teacher? The ejido needs people to do many kinds of jobs. We need teachers too."

Pilar stopped when she saw that another woman from their ejido was approaching them.

"Hello!" called Felicia Díaz. "Why are you two standing in the middle of the road yelling at each other?"

Pilar laughed and said, "I'm just trying to explain to our friend Vera why our children must attend school. Will you join us?" Felicia fell in step with the two other women.

"Tell me, Pilar," asked Felicia, "who are you going to vote for as chairman of our ejido planning committee? You know, it was hard enough to elect three men who would take on the responsibility of organizing the ejido and do a good job. But the position of chairman is an important one. Both Juan Morélos and José García want the job. They both speak well and have gone to school. I think they both understand the problems of our ejido. Either one of them could represent our ejido and help us get the things we need from the government."

"I don't know who I will vote for yet," said Pilar. Then after a moment she continued. "I think our committee is doing good things. They have already planned to ask the government to send us a teacher for the school. They have also organized people to

build the school, and make the desks and chairs. And just yesterday I volunteered to help make curtains for the school windows."

"But there are still so many other things to be decided upon," said Vera. "I for one would like the committee to start thinking about building a well. Even though we boil the water from the stream, I still don't like to drink it. And I really miss the taste of pure water."

The women continued talking until they arrived at the marketplace. Then they said goodbye and separated to do their shopping. Pilar was in a hurry to finish. She still had to prepare the noonday meal and do the laundry when she returned.

The Fiesta

Luis and his sons returned from the field in the late afternoon. They usually worked until the sun went down, but this afternoon, Luis had to go to a special meeting of the fiesta committee. When they arrived home, Pilar had returned from doing the laundry. Paco was already very excited about the coming fiesta.

"What is going to happen at the meeting, Papá?"

Music is always an important part of a fiesta. The musicians will play far into the night.



"Tonight we will decide how much money we need to make a fiesta and who will be in charge of collecting money from members of the ejido. We also have to appoint people who will take care of decorations, refreshments, and fireworks. And since I have been elected as a member of the fiesta committee I am one of the people who will see that everything gets done properly."

"Why don't we use the money from the ejido treasury, Papá?" asked Paco.

"Because that money is used to buy things like seeds, fertilizer, and tools, Paco. We have to use our own pocket money for the fiesta."

"But why do we have fiestas if we really can't afford them?"

"It is an old tradition with us Paco. We give this fiesta in honor of Saint John, the saint whom we chose to protect our ejido. Beginning June 21, we will honor him by celebrating for four days. During that time we will also pray to Saint John and ask him to bless our ejido and make our crops grow."

"Then, of course, the fiesta is a time when people can get together to relax and enjoy each other's company." Luis turned to his oldest son and said, "You know, Diego, I'm sure the people in the city must miss fiesta time. Oh, they probably have dances and parties. But I don't think they get a chance to work with their neighbors and make a big celebration that everyone can enjoy."

"You know what I like best about the fiesta?" interrupted Juan. "I like the fireworks. Papá, will you give me some money to buy firecrackers?"

Before Luis could answer, Diego said, "I guess I enjoy eating all that good food the women will make for us."

"For me, the best part of the fiesta is the music and dances," said Pilar. "It is such fun to sing and dance to old songs."

Luis smiled, "Now do you see why we have special fiestas, Pacito?"

Paco smiled and said, "Yes Papá."

"Good, now let's eat supper so I can be on time for my meeting."

People spend lots of time preparing the fireworks displays.



The Suárez Family



Raúl Suárez turned off the motor to the large saw he had worked with all morning. In just a few minutes, the roar of all the machines in the large furniture factory would also stop. It was time to go to lunch.

After straightening out his area, Raúl walked along the hall and out of the building with the other factory workers. As he approached the lunch area outside, Raúl saw his friend Juan waiting for him.

When they had exchanged greetings, Juan asked, "Well, Raúl, have you heard the news?"

"If you mean the talk that people might be laid off from work, of course I've heard it," replied Raúl. "Everyone has talked about it all morning. But personally, I'm not ready to believe it yet. I've known that there are less orders coming into the factory. But there is still a chance that this is just rumor." Raúl paused and then added, "Then again, even if it is just a rumor, it's not a good sign."

The two men sat down, opened their lunch boxes, and began to eat. After a moment, Juan spoke. "I know what you mean. It seems that something like this always happens just when I think I'm getting ahead. Sometimes I wonder why I ever wanted to come live in Mexico City."



Raúl operates one of the new saws that the furniture factory has bought. A fellow worker stops to share a few words with Raúl and Juan.



"Come on, Juan. Remember, I used to live with my family in the country too. I remember how hard and long my family worked. I saw them become old earlier than they had to. And I remember asking myself over and over, why did we stay? The land did not produce, food was scarce, and someone was always ill. I decided that I wanted something different. I got married, and as soon as we could, my wife and I came to Mexico City."

"Things may have gone well for you," said Juan. "You may have had a better start than I did."

"Perhaps," Raúl said thoughtfully. "But I think my wife Rosa and I had just as many problems as anyone who begins life in the city. The only luck we had was that Rosa had a cousin who lived just outside of the city. We stayed there until I could get a job."

"Had you saved money before you came?" asked Juan.

"No. And there were many new expenses at first," explained Raúl. "There was always something we had to buy. And of course, we had to give a little money to Rosa's relatives."

Juan looked at his friend fondly and said, "I know, Raúl. My wife and I began very much the same way. But there are still too many times when I think our lives have not improved very much. I still have no trade, so I have to move from job to job. If there is a lay off, I'm usually one of the first to go. As for the money I earn—I hardly ever see



Most government-supported department stores offer many kinds of factory-made goods at low prices.

any of it. All I see is that the city is becoming more crowded, more dirty, more noisy, and more expensive every day.

"It is at times like this," continued Juan, "that I think about living in the country. A family could at least raise some of their own food. Housing was never a big problem either. A man and his family could build their own house and add on to it as the family grew. A man could watch his children grow and not worry about them getting into trouble."

"I certainly can't argue with you about that, my friend," agreed Raúl. "But I think that you, like myself, made a decision to leave the way of our parents."

"This is true, Raúl. But people can change their minds. What makes you stay here?" asked Juan.

Raúl looked at his friend. "Well, after living here for a while, I began to realize that I had become another person. I had new interests, new problems, and I had to find ways to solve those problems."

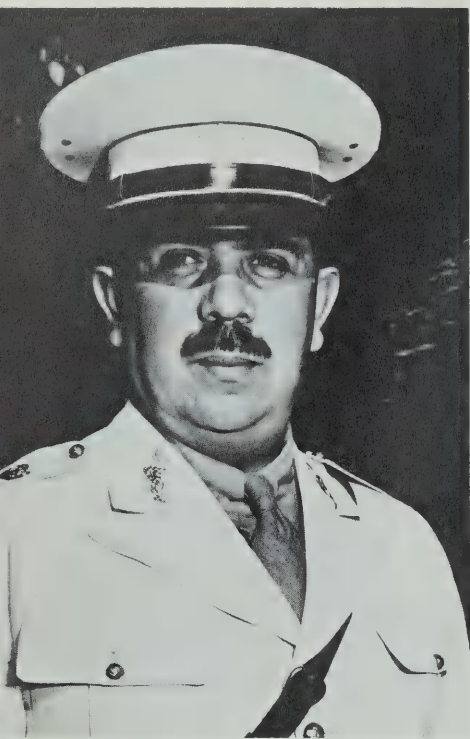
"What do you mean?" asked Juan.

"Have you ever thought about the clothes people wear?" Raúl continued. "Well, Rosa and I noticed that people in the city looked different. We discovered that it was because they dressed differently than people from the country.

"But there was never any money to buy new clothing. So, I began to look for easy ways to bring in some extra cash. Once, I sold my father's belt. It was leather with a large silver buckle. The belt had been in my family for years and I really didn't want to sell it. But with the money, I was able to buy Rosa a new dress and myself a new jacket. That evening, we walked through town and we began to feel like new people.

"Soon," continued Raúl, "I got a steady job. At first, I was only interested in bringing money home to my family. I wasn't interested in working with a trade union, either. But when I did, I began to understand a great deal about the history of our country."

"Do you mean about the Revolution?" Juan asked.



General Lázaro Cárdenas became president of Mexico in 1934. Cárdenas worked hard to establish communication between the government and the people of Mexico.

"In a way. But most of all, I learned that an industrial worker's life does not become better just because the government favors industry. The workers have to speak up and explain what they need."

Raúl thought for a moment, then continued. "Leaders of the Revolution worked to help people like us have more voice in the government. They demanded a new constitution that gave us the right to participate in making laws. But each new government has given different meanings to the constitution. So laborers have had to learn how to use their votes to make their voices heard."

The two men sat quietly. Juan was looking at a group of men who were playing cards and laughing. But he was thinking about his conversation with Raúl.

He had been very young when Lázaro Cárdenas was elected president over 38 years ago. But he did remember that it was Cárdenas who had started the National Revolutionary Party and had divided the people into four political sectors; the Agrarian Sector, representing the ejido collectives; the Labor Sector, representing trade unionists; the Military Sector, representing the armed forces; and the Popular Sector, representing government workers, teachers, businessmen and clerks. Cárdenas had believed in a democracy of workers. It is odd, Juan thought to himself, that I have not thought of these things for a long time.

Then Juan remembered the governments that followed. First, there was Ávila Camacho. He had felt that Mexico needed to improve the schools and provide educational programs for adult citizens. While Ávila was president, many new schools were built.

Then Miguel Alemán became president. His party was called the Revolutionary Institutional Party. The sectors of the government remained the same, but industry in Mexico began to grow. Crops were prosperous, mining was good, and tourists were visiting Mexico at that time.

Suddenly, Juan said, "When I came to the city,



Cárdenas supported labor laws that provided for shorter working hours, safer working conditions, and more money for factory workers. What do you think the artist of this picture was trying to show?

there were many jobs. There were many labor organizations. But conditions in the factories were not good."

"That is right," said Raúl. "There have been times when industry has done well, but workers have suffered. During these times our union protested loudly. They felt that the people who worked for these industries had too little voice or influence. But the government was interested in bringing wealth to Mexico. So, the voice of the popular sector was stronger than the voice of the labor sector."

"But we have learned that we must protest harder, and elect strong sector leaders in order to keep what we have gained. Now we have federal laws that guarantee us minimum wages and shorter work days. These laws say that the machinery we work with must be safe. There is a minimum age for working children and laws that protect women workers."

A church bell rang, reminding the men that it was time to return to their jobs. As they walked back, Raúl said to his friend, "I go back to see my relatives in the country once in a while. Some of them are doing well and I am happy for them. But I know I could not go back there to live. I no longer have farming skills. Rosa and I have even forgotten much of our Indian language."

Before they parted Juan asked, "And if we are laid off, will you still feel the same way about the city?"

Raúl smiled, "I have made my choice. See you tomorrow, Juan." He walked away, wondering how Rosa would feel if he did lose his job.

Raúl's Ride Home

The afternoon went by quickly. When Raúl looked up at the clock, he was surprised to see that it was almost time to go home. He had just a few minutes to finish up and prepare his area for the night man.

Raúl read his check list carefully. He made sure the machine was clean, that all the tools were in



Why do you suppose working with glass is dangerous?

place, and that there was enough wood for the night man to begin work. As he left he slipped his timecard in the time clock. Then he hurried to catch his bus.

The bus arrived. Raúl took a seat by the window. He felt tired and closed his eyes. But now and then, he would open them and look out the window. He began to think about his family.

Manuel, his oldest son is now a young man. He has finished high school and, at 18, is learning the trade of a glass craftsman. Raúl was worried when his son first made the decision. Working with glass is dangerous and the working conditions are not always the best. But, thought Raúl, Manuel is talented, and he will learn to be careful.

His daughter, Alvina, is 16. She will finish high school next year and is planning to go to secretarial school. She has spoken of nothing else all year. But private secretarial schools cost money. What will his daughter do if he is laid off? Are there other schools she will agree to go to? Do they all cost money? We will find a solution, thought Raúl. There will always be a need for a carpenter somewhere. And Alvina has godparents who both work at good jobs. Her godfather is a clerk in a large department store. Raúl is sure they will help Alvina if necessary.

The three younger boys are still in elementary school. Carlos is eight years old, Miguel is seven and Julio, three. Carlos loves basketball. Recently he took Carlos to see a basketball team that had come all the way from Brazil. Carlos was so pleased. But the tickets were very expensive. Much more than he could really afford. He didn't tell Rosa, but he had had to borrow the money from Carlos' godfather. Raúl planned to pay him back by fixing some furniture for him.

One evening last week, Carlos had said that next year he wants to sell newspapers after school. Raúl knew that Carlos was much too young for such a job. Was Carlos beginning to sense his family's money problems? Raúl was glad that Miguel and Julio were too young to have such concerns.



In order to prevent dust from flying around, the women must sprinkle water on the streets. Raúl and his neighbors have asked the government to pave the streets of their *vecindad*.

After 45 minutes, the bus arrived at Raúl's *vecindad*, or neighborhood. As he got up to leave, Raúl noticed that some of his neighbors had been on the bus with him. He greeted them warmly and continued walking towards home.

The houses on the street were built of either brick or adobe. Some of the adobe houses were coated with plaster and painted in light colors; the rest had been left the color of the earth.

Many of the buildings were overcrowded. Often, a large family lived in just a few small rooms. But, thought Raúl, soon this will be different. In some sections of the city, the government had already constructed low-cost housing developments where working people like Raúl and those with even larger families could live for reasonable rents.

In front of his building, Raúl saw his oldest son talking with a group of boys. It was getting dark so he knew that his daughter and other sons must be in the house already. Since he hadn't stopped at the café to talk to his friends, he was home earlier than usual. He decided to surprise Rosa and take the back stairs to enter his house.

Raúl At Home

Upstairs, the door to their long, narrow kitchen was slightly ajar. Rosa was standing in front of their stove. Raúl approached her very quietly. He bent over and whispered, "That smells good, my Rosita."

Startled, Rosa jumped aside, turned and smiled when she saw her husband. Then the smile was gone as quickly as it had appeared.

"Ah, Raúl! Why do you do that? Can't you see that I'm busy? I could have burned myself and then what would we do with a big hospital bill?"

Raúl wondered if she had heard the rumor too.

"I'm glad you are home." Rosa smiled again. "Now you can call the landlord and ask what is wrong with the faucet. It is not working again. When I turn it on, almost no water comes out."

"Perhaps there is not enough pressure to bring in the water," suggested Raúl.

The plumbing in Raúl's house was put in five years ago. But it had never worked very well. Many other households still used the faucets in the backyard area.

"Whatever it is, I cannot get much done if there is so little water in the house."

"I'll call the landlord this evening. Where is Alvina?" asked Raúl.

"She sent word that she would be a little late. She said she had to take some tests after school. Something for secretarial school."

"So soon?" asked Raúl casually. Then he added quickly, "That's good. Where are the boys?"

"Go and see for yourself. They are little devils and I can't keep my eyes on them every minute."

Raúl walked into the next room. It was a comfortable room, thought Raúl. Nothing new or very



Raúl and Rosa saved money for two years so that they could make a down payment on their stove. Each week Raúl makes a payment to the store where he bought the stove.



Rosa sometimes buys food from vendors who go from house to house.

modern. There was a large wall shelf that Raúl had made himself. It served as a bookcase, closet space, and general storage area. There were a few chairs and a single bed that was a couch during the day and Manuel's bed at night. Carlos was sitting on the bed, throwing balls of paper into the wastepaper basket across the room.

"Good shot," said Raúl. "Pretty soon you'll deserve your own basketball."

Carlos smiled brightly at his father, then said, "My birthday is soon, Papá."

"Yes, I know," answered Raúl fondly. "And where are your brothers?"

"In there," said Carlos, pointing to the large bedroom. "Mamá said she would let them watch television if they helped fill the water buckets. But Julio spilled his and Miguel got angry. They started fighting so Mamá said no television until you spoke to them."

Raúl opened the bedroom door and looked in. Miguel was sitting on his parents' bed, playing with a scrap piece of wood. Julio was sitting on the edge of the bed where the three boys slept, staring at Miguel. An ironing board was standing next to the bed, and next to it was a basket of ironed clothing. Later that evening, Alvina would put the ironing board away and unfold her roll-away bed.

"I heard you have had troubles today, boys. Everything o.k. now?"

Miguel looked up and said "I guess so."

"Good," said Raúl as he quietly closed the door again.

Raúl sat down and started to read the evening paper when Manuel entered the room. "I won't be home for supper," he announced. "I'm taking my girl to a movie. Some of her relatives are visiting so I'll eat at her house later."

"Check with your mother before you leave," said Raúl.

"I already have," called Manuel as he walked out of the door.

Raúl got up and walked into the kitchen. Rosa was preparing tortillas for their meal, but had

Alvina helps her mother take care of the younger boys. Sometimes she reads a story to them before they go to sleep.



stopped to wash a spot off of the refrigerator. Raúl had bought the refrigerator last year and it looked as clean and shiny as it did when it was new. The long kitchen table was set. On it was a large pot of thick, steaming-hot vegetable soup. Rosa had also prepared several chicken wings to be eaten with the soup, but they were left on the stove to keep warm.

"We will eat soon," said Rosa. "Things always go slowly when Alvina is not here to help me."

Raúl knew what was on Rosa's mind. The school that Alvina wanted to attend had a dormitory for girls. His daughter hoped that she would be able to live at the school. In a way, thought Raúl, this was not such an unreasonable idea. The school was located far on the other side of town. It would take Alvina almost two hours to travel there by bus. Raúl realized that it would be difficult for Alvina to study if she remained at home.

Rosa was concerned because she still depended a great deal on Alvina to help around the house. If Alvina went away, Rosa could no longer share household responsibilities with her only daughter.

Rosa had adjusted very well to life in the city, thought Raúl. But she still could not get used to the idea that her daughter and her sons might go away some day. Where Rosa and Raúl came from there had always been relatives and close friends to help out or share lonely times. When Rosa left her family she knew that her mother would be helped

by a younger sister and some cousins who lived nearby. And Rosa had two older brothers who lived on the same ejido, in houses right next to their parents. Their wives were always there to lend a hand. Rosa's mother, in turn, helped them.

But most of all, Rosa was worried that Alvina would want to marry someone whom they knew nothing about. She believed that a young girl needed her mother to help choose a good marriage partner. Rosa knew that, in the city, it was difficult to know much about a young man's parents. But she was determined to learn as much as she could about the young man Alvina might choose to marry. If Alvina lived at the school, Rosa would never be sure about her daughter's choice.

Raúl did not feel as strongly about this, although he did worry about his daughter's safety. He tried to help Rosa understand that they had both chosen to live in Mexico City. He explained that they could only teach their children what they knew about good and bad risks. The rest had to be left to them.

In an effort to change Rosa's thoughts, Raúl decided to talk about their oldest son. Manuel had been dating the same girl for quite awhile. Occasionally he discussed marriage with his parents. Manuel's girl friend's name was Linda-María and both Rosa and Raúl liked her very much.

"When are you going to invite Manuel's girl over again?"

"Perhaps this Sunday," replied Rosa. "She is a nice girl. I think Manuel is making a good choice."

"But I thought you were upset because Linda-María wants to work," said Raúl, hiding a smile.

"I have changed my mind," said Rosa calmly. "I have had a long talk with her. She assured me that she would work only until Manuel had finished his apprenticeship and has begun to make enough money. She is a smart girl."

They heard a door slam and then, their daughter's voice as she greeted Carlos. Carlos shouted that Alvina was home and then scolded her for making the family wait. Alvina came directly to the kitchen.

She smiled happily and greeted her parents. Then, to her father she said, "I did well, Papá. I know I did well. My teacher says she is sure I will be able to go to the school."

But Rosa spoke before Raúl could reply, "I'm glad your teacher is so sure about it. Right now I'm sure that you are late and everyone is waiting for you! Here, finish making the tortillas while I serve your brothers."

Carlos, Miguel, and Julio were already seated. Rosa served them the soup and chicken wings and they quickly ate their tortillas. In almost no time at all they had finished eating.

"Alvina will tell us about her tests while we eat," said Raúl. He smiled at his daughter. "And after supper, there is something I want to talk about to you and your mother."

"Sure, Papá. Can I finish my homework first?"

"Of course," replied Raúl.

As the boys left the kitchen, their oldest son entered. "Linda-María is sick and can't go out. Any food left?"

"There is always food left," said Rosa. "Sit down. Alvina, bring another bowl and silverware." Alvina obeyed and then sat down to eat with her parents and older brother.

When Rosa is sure that everyone has had enough to eat, she serves herself.



The Álvarez Family



Señor Jorge Álvarez put down the telephone receiver and looked at his watch. It was only 2:30 but he felt very tired and hungry. It had been a day full of meetings and telephone calls, and he had missed lunch in order to give a lecture at the university.

Jorge looked at his agenda. There were no meetings scheduled for the afternoon. He then called his secretary.

"Yes, Señor Álvarez?"

"Señorita Gómez, do you have any appointments for me this afternoon?" asked Jorge.

"No, Señor Álvarez."

"Good. I am going home then. If something important comes up, you may call me at home."

"Very well, Señor."

Jorge looked out of his office window. Although he was anxious to go home, he was not looking forward to the long drive through Mexico City. He couldn't seem to get used to the nerve-shattering traffic jams. They seem to get worse every year, thought Jorge, not to mention the amount of smog in the air.

Jorge cleared off his desk and called the garage



At almost anytime of the day, Mexico City's streets are crowded with traffic.

which was located in the basement of the building. He asked the attendant to bring his car around to the building entrance. Then he took the elevator to the ground floor and walked out to his car. The attendant was waiting for Jorge beside his 1969 Ford sedan. He would have preferred to own a newer one, but automobiles in Mexico were still too expensive. Perhaps next year, he thought. Jorge got into his car and began the journey home.

Señor Álvarez' Profession

Jorge Álvarez worked for the Nacional Financiera, a government agency that gave loans and invested money in various business enterprises. If a particular business or factory applied for a loan from the Financiera, it was Jorge's job to find out what the successes and failures of that business have been and to see if it would be a safe investment. Then he had to examine how the business planned to use the money. If the loan was granted, Jorge helped the business to decide upon the best uses for the money.

Jorge also acted as an advisor to businesses that were doing well. His older brother Arturo, owned a glass factory and he often needed the services of the Financiera. Jorge examined the production records to see how many glass products the factory had made within a given period of time. Then he compared that number with the number of glass products the factory has been able to sell. After Jorge had examined all the figures very carefully, he could then advise his brother how many glass products the factory should try to produce the following year.

The government paid Jorge a monthly salary for his services as an economist and lecturer at the university. But considering the rising cost of living, it was not a great deal of money. Government workers, however, received some special benefits such as free medical and dental care and low-cost housing. Sometimes, government workers did not have to pay rent.



The Mexican government builds apartment houses for its workers. Rents are lower than privately-owned buildings. Señor Álvarez' house, at right, was built before his father came to Mexico City. Why do you suppose the house is surrounded by high walls?



Jorge took the freeway to an exit just outside the city. After leaving the exit, he drove slowly through the residential area where he and his family lived.

Jorge regretted that his father had not lived to see how well his sons had done. His father had come to Mexico City as a young laborer. When he died, he had become the owner of a prosperous glass factory. His oldest son Arturo had inherited the ownership of the factory, while Jorge had gone on to the university to study economics and become a professional.

Jorge Álvarez At Home

Jorge drove into his driveway, honked the horn, and waited for the maid to open the gate. Then he drove into the carport, locked the car, and entered



Señor Álvarez inherited much of his furniture, paintings, and silver table settings from this father.

his house. His 15 year-old son Antonio, greeted him as he walked in the door.

Antonio waited while his father put down his briefcase and removed his hat and suit jacket. The maid placed them in a nearby closet.

"Did you buy it?" asked Antonio quietly. In two days, Antonio's younger sister Concha would be eight years old. Antonio and his older brother Ramón had contributed money for her birthday present—a gold bracelet inscribed with her name. The boys had asked Jorge to purchase the bracelet from a friend's jewelry store in town.

"I knew I had forgotten something," said Jorge regretfully. "I will have it picked up tomorrow for sure," promised Jorge. "Is your mother home?"

"Yes," replied Antonio. "I think she's upstairs."

"I'm in the dining room," shouted his wife Carolina.

Jorge left his son and entered the dining room where Carolina was talking with their maid. Carolina kissed her husband and then asked, "Have you also forgotten that we have dinner guests tonight? Never mind. The Gonzalez' are coming for dinner. But they won't be here until 8:30 so you will have time to relax. Are you hungry now?"

"Very hungry," replied Jorge. "And tired."

Carolina turned to the maid. "Margarita, would you prepare Señor Álvarez something light to eat? Then we can finish discussing the arrangements for this evening."

"Very well, Señora," said Margarita.

"I'll eat it in my study," added Jorge, as the maid walked toward the kitchen.

Señora Álvarez' Work

"Did you work at all today?" Jorge asked his wife.

"Only for a few hours." Then Carolina began to tell her husband about a family she had interviewed that morning.

Jorge had met his wife at the university where she was studying hospital management. They were married shortly after her graduation and Carolina



Ramón sometimes brings a friend home for supper.

worked for two years in a large hospital in Mexico City. She had stopped working when Jorge bought a home. Since they had moved into the house before it was completed, Carolina was needed at home to instruct the workmen. Then, they had started their family and both had agreed that she should remain at home to raise the children. But now that Concha was in the fourth grade, Carolina felt she was not needed as much at home.

Carolina worked part-time for the Institute of Social Security, a government agency that provided hospitalization, medical care, and old age benefits for a large number of Mexican citizens. The Institute also sponsored programs in hygiene and childcare, as well as courses in dressmaking and nutrition. Carolina interviewed people who wished to be admitted for surgery or long-term hospitalization. If they could not be admitted, she added their names to a very long waiting list. Medical care was expensive, and not everyone could receive complete medical coverage.

Jorge Informs His Son

Jorge talked with his wife until Margarita announced that his food was ready. He thanked her and then went to his study, picking up his briefcase along the way.

Jorge sat down in a leather armchair. On one side of the chair was a small table where Margarita had placed a tray of food; an assortment of cold meats, some bread, a salad, and a pot of tea. On the other side was a bookshelf that was almost the size of the wall itself. Jorge took pride in his personal library. He selected a book and began to eat and read at the same time.

Antonio entered the room. "Papá, may I talk with you now?"

"Of course Antonio. Come and sit down. What is on your mind?"

"Papá. I've just talked to Ramón. He told me something I find hard to believe."

"I'm not surprised," said Jorge smiling. Ramón

What kinds of feelings about Mexican Indian families do you think the artist was trying to express in this painting?



was in his first year of medical school and liked to bring home information that he thought would surprise his family. At least, thought Jorge, he was discussing things with his family. So many university students these days seemed to prefer acting like young revolutionaries. They claimed Mexico was not changing fast enough, and they tried to pressure the government to move faster.

"What did Ramón tell you?" asked Jorge.

"He said there are villages less than two hours drive from Mexico City where people live as though they were on a desert. He said they depend on some kind of plant in order to survive."

"Well," explained Jorge. "There's more to it than what Ramón has told you. But he is basically correct. In the state of Hidalgo, the land is very dry and barren and there is very little vegetation. So the people there have to use what is available.

"There is a plant with thick, spiney leaves that grows there. They can use the fibers to make ropes, baskets, or cloth. The leaves of this plant can be used as fertilizer, or to build roofs for their houses. The leaves can also be used as fuel. And they can take the juice from the plant, let it ferment, and make an alcohol called pulque. Some people say that the alcohol has some food value. You'll have to check with Ramón about that. But I'm sure that the alcoholic beverage is probably useful in another way."

"What do you mean?" asked Antonio.

"Well, life under those conditions could be pretty difficult. With so little food and such a bitter climate, the beverage might make life a bit more bearable."

Antonio listened carefully, then said to his father almost angrily, "But how have people remained so poor? Mexico is richer now than ever before. You always tell us that our family is a living example of Mexico's progress."

"I meant exactly what I said," said Jorge. "But you have never heard me say that there is no longer any poverty in Mexico. We now produce our own steel and oil. We make many appliances and ma-

chinery for farming and industry and we now produce our own chemicals and drugs. People who used to waste their labor on unproductive land now use their labor to make our country more self-sufficient."

"But the people Ramón described are not doing any of that," said Antonio. "They don't even seem to benefit from what we have been able to produce. What is the point of training so many teachers and technicians if the people who need it most never get any help?"

"At one time, Antonio, we thought that those people would also benefit. We trained many people, only to discover that our population had grown faster than we expected. So we did increase the level of education and many people did benefit. But not enough of them."

"And did some of those trained people give help in places like Hidalgo?"

"Of course. The government even set up a factory there. But the people Ramón described are Indians who lived there before the Spanish came. They have special problems and special educational needs. Many still don't want to speak Spanish or feel there is no need for them to accept the ways of modern Mexico. Our people will change. But it will be a slower process than we thought."

"But Papá, don't you think that people would accept change if they understood why change was necessary?"

Jorge looked at his son affectionately. "This, Antonio, just might be the question that we have not yet found an answer to. And, by the way, poor people are not the only ones who resist change." Jorge continued. "Some of my associates at work have a hard time facing new ideas too. Meanwhile, the government can only tackle so many problems at once."

There was a knock on the door and Carolina entered. "Can you two come out for a few minutes? Concha would like to show you what her god-mother sent for her birthday."

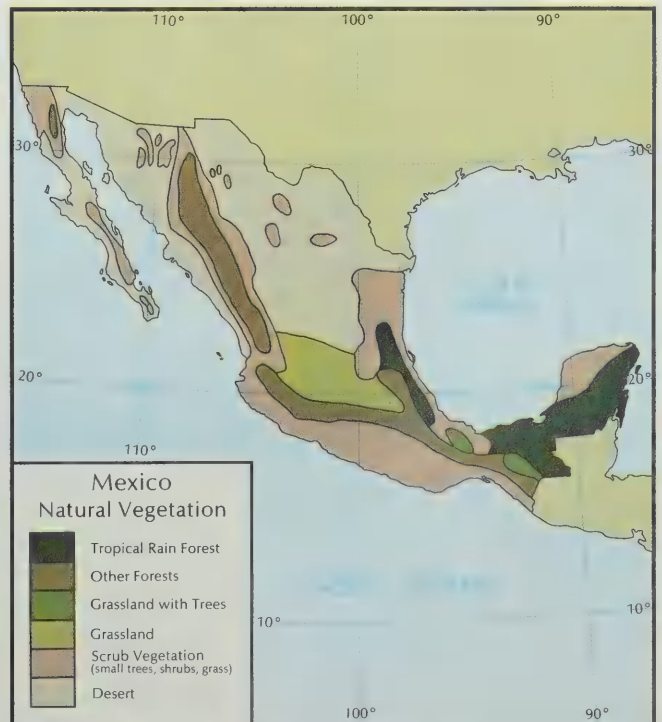
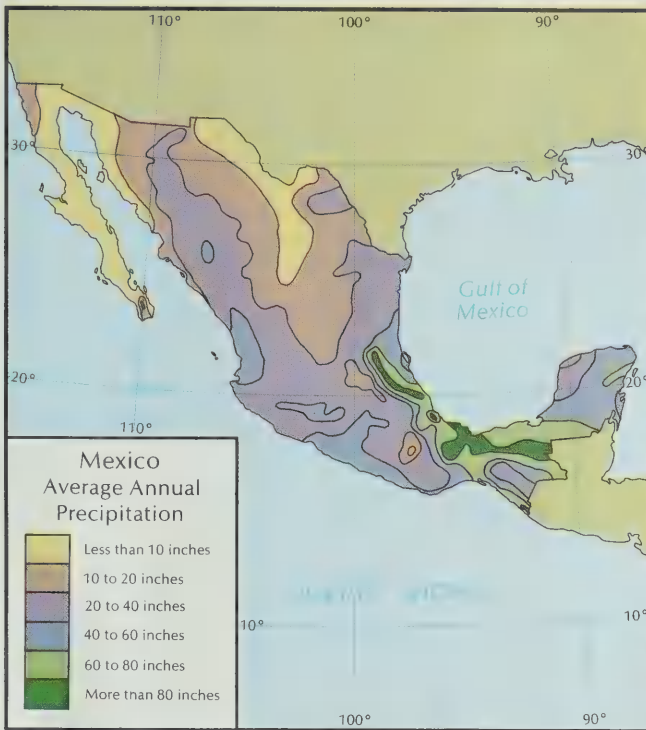
"We're on our way," replied Jorge.











GLOSSARY

This glossary will help you pronounce unusual words, foreign words, and proper names. It may be used like any dictionary.

Use the following key to pronounce the words correctly. The pronunciation of each word is shown just after the word, between parentheses. The mark ´ is placed after a syllable with heavy accent, as in **ab bre vi ate** (ə brē ´ vē át). (From Thorndike Barnhart Beginning Dictionary by E. L. Thorndike and Clarence L. Barnhart. Copyright © 1968 by Scott, Foresman and Company).

a hat, cap	e let, best	o hot, rock	u cup, butter	ə represents:
ā age, face	ē equal, be	ō open, go	ù full, put	a in about
ā care, air	ēr term, learn	ô order, all	ü rule, move	e in taken
ā father, far		oi oil, voice	ū use, music	i in April
	i it, pin	ou house, out		o in lemon
	ī ice, five			u in circus

Acuparí (ə kü pär ´ ē)

adobe (ə dō ´ bē)

Alemán, Miguel (ä lä ´ män
mē gel ´)

Álvarez, Jorge (äl ´ var āz
hōr hā ´)

Alvina (äl vē ´ nə)

Arö (är ü ´)

Arturo (är tür ö ´)

Ávila, Camacho (ä ´ vē lä
kä mã chō ´)

Bahia (bā ē ´ ä)

Cárdenas, Lázaro (kär ´ dā nās
lä ´ zär ö)

Caru-Sacaebé (kä rü ´ sä kā ´ bē)

Cheru (chēr ü ´)

chicha (chē chā ´)

chipate (chə pä ´ tə)

Coimbra (kō im ´ brä)

Collas (kō yās ´)

Concha (kon ´ chə)

curaca (kü ´ rä kə)

Cururú (kü rü rü ´)

Cusco (kü ´ skō)

Díaz, Porfirio (dē ´ āz pōr fēr ´ -
ē ö)

Diego (dē ā ´ gō)

ejido (ä hē ´ dō)

farinha (fə rē ´ nə)

fiesta (fē es ´ tə)

García (gär sē ´ ə)

Gómez (gō ´ máz)

hectare (hek ´ tär)

Hidalgo (ē däl ´ gō)

huaraku (wə ´ rä kü)

João (zhwoun)

Joaquim (zhwä kēn)

José (hō sā ´)

Juan (wän)

llamas (yā ´ mäs)

Luis (lü ēs ´)

Manuel (män wel ´)

Missão Velha (mì saung
vel ´ ä)

Morelos (mōr ā ´ lōs)

Mundurucú (mün dü rü cü ´)

Nabuco (nä bü ´ kō)

Nacional Financiera (nä sēō näl
fē nan ´ sē erə)

Necodemos (nə kō də ´ mōs)

Nunes (nü ´ nəsh)

Olinda (ō lēn ´ dā)

Pachacutec (pä chə kü ´ tek)

Paco (pä kō ´)

Palmares (pal mər ´ əs)

Parintintin (pär in tin ´ tin)

Pernambuco (pûr nəm bū ´ kō)

Pilar (pē lār ´)

pulque (pul ´ kâ)

Quechua (kech ´ wə)

quinoa (kē nō ´ ä)

quipu (kē ´ pü)

Quito (kē ´ tō)

Rairu (rā ´ rü)

Raúl (rä ü ´ l ´)

Recife (rē sē ´ fə)

Sacsahuaman (säk sä wä män)

São Francisco (saung ´ frän-
sis ´ kō)

senhor (sí ´ nyo (ə) r)

señor (sān yōr ´)

señorita (sān yōr ē ´ tə)

shaman (shā ´ mən)

Suárez (swä ´ rəz)

tortilla (tōr tē ´ yə)

vecindad (vā sin däd ´)

Villa, Pancho (vē ´ yə pān ´ chō)

Viracocha (vir ə kō ´ chə)

Yupanqui (ū pān ´ kē)

Zapata, Emiliano (zä pä ´ tä
ä mēl ē ān ´ ö)

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